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CHRONOLOGICAL
ANTIQUITIES:
OR, THE
ANTIQUITIES and CHRONOLOGY
OF THE

Most ANCIENT KINGDOMS, from the Creation of the
World, for the Space of Five thousand Years.

IN THREE VOLUMES.

In this WORK,

The Original HEBREW Chronology of the Old Testament, both before and after the Flood, is restored; and all the Difficulties of the Scripture Chronology are cleared. The CHALDÆAN, EGYPTIAN, PHOENICIAN, and CHINESE Antiquities and Chronology, are largely explained, and shewn to agree with each other, and with the History and Chronology of Scripture.

The Origin and Chronology of the GREEKS, ROMANS, and AMERICANS, are also considered; and likewise the Origin and Antiquity of *Letters*, *Hieroglyphics*, *Obelisks*, *Pyramids*, *Oracles*, and *Mysteries*, with all the Pagan Theology, are fully treated of and explained.

The *Ptolemaic Canon*, and other ancient Records, with all the most ancient *Years*, *Cycles*, *Æras*, and other *Epochs*, are added, and largely explained.

The principal Errors of the most learned Chronologers, both ancient and modern, are examined and amended; and all the ancient Chronology is reduced to one entire and consistent System.

To which are added, proper INDEXES.

Παρ' οἷς ἀσφαλέστερός ἐστιν ἢ τῶν χρόνων ἀναγραφὴ, παρὰ τέτοις ἔδὲ τὰ τῆς ἰσοείας ἀληθεύειν διότι. Tatian. πρὸς Ἑβραίους.

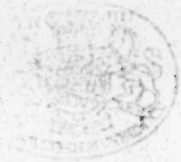
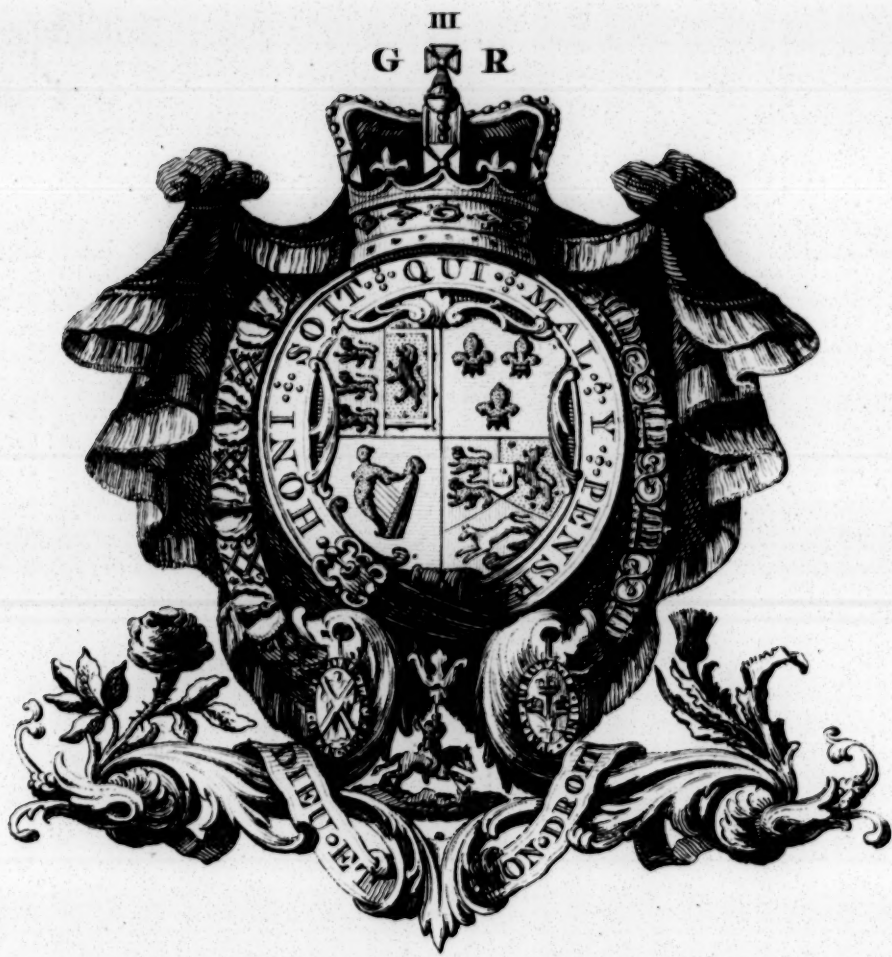
By JOHN JACKSON,

Rector of *Rossington* in the County of *York*, Prebendary of *Wherwell* in the County of *Southampton*, and Master of *Wigston's Hospital* in *Leicester*.

V O L. III.

L O N D O N,

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Chronological Antiquities:

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AND

CHRONOLOGY

OF THE

MOST ANCIENT KINGDOMS.

V O L. III.

Of the Phœnician Antiquities and Chronology.

THE *Phœnicians* and *Egyptians* were both descended from the impious Race of *Ham*: and Idolatry seems to have first begun and prevailed amongst them. They both derived their Theology concerning the Formation of the World, and their History of the first Hero-Gods, or deified Men and Women, from Writings ascribed to *Hermes*, *Thoth*, or *Taut*, the Inventor of Letters: and who, as they related, recorded on Pillars of Stone, which were laid up in the Temples, the first Memorials of the mundane System, and the Original of Gods and Men. From these Pillars their most ancient sacred Records were taken, and their Theogonies were transcribed from them.

VOL. III.

B

Sancho-

Sanboniatbo, a Priest of *Berytus*, who lived about the Time of *Gideon*, and 1280 Years before the *Christian* Æra, wrote the *Phœnician* Cosmogony and Theogony, in order to shew, that the vulgar Idolatry of Hero-Worship was of the highest Antiquity, and almost from the Beginning of Time. His Account of the Formation of the World from a dark and confused *Chaos*, agrees to the oldest *Egyptian* History of it; and to the most ancient Remains of the *Chaldæan* and *Babylonian* Records, from which, and the *Egyptian*, the oldest *Greek* Poets, *Melampus*, *Musæus*, *Linus*, *Orpheus*, and others, who were their first Theologers, received their Theogonies and History of the Origin of the World. And all these were derived from the original genuine Tradition of the Creation and first Ages of the World, both before and after the Flood of *Noah*, preserved uncorrupted in the Writings of *Moses*, but grossly corrupted by superstitious Fables, after Idolatry began and prevailed in these and almost all other Countries of the World. The oldest *Phœnician*, *Chaldæan*, and *Egyptian* Histories of the World, and all their Theogony, were mixed with Allegory and Fable, which were intended to disguise and palliate the public idolatrous Worship of deified Men and Women, by ascribing their History to physical Causes and mundane Elements. *Sanboniatbo* found the most ancient Records of the *Phœnician* Temples, in which the History of the Creation and of the first Hero-Gods was related, mixed with Allegory, which he separated from the historical Relations, and wrote the History of the first Gods, to shew, that they had been deified Men who were the Inventors of useful Arts, Founders of Kingdoms, and Institutors of Laws for the good Government and Happiness of Mankind: though the Actions of some of them were the worst of human Imperfections. Such as these, with the Sun, Moon, and Planets, were the original Gods of the *Phœnicians*, *Egyptians*, and *Chaldæans*.

The first Objects of idolatrous Worship, before Men were deified, were (as the *Phœnician*, *Egyptian*, and *Chaldæan*, and from them the oldest *Greek* Writers, relate) the celestial Beings and mundane Elements, to which Hero-Worship was joined, as soon as Kingdoms were founded, and Laws instituted, and Arts cultivated.

Therefore

Therefore *Aristotle* (1) saies: " The most ancient Sages, whose
" Doctrines were delivered to Posterity under Fables, taught, that the
" heavenly Bodies, Sun, Moon, *etc.* were Gods: and that the Deity
" comprehended universal Nature. The rest of Theology consisted
" in Fables to please and amuse the Vulgar, and to support the Laws,
" and for public Utility. For Gods were feigned to be in the Forms
" of Men, and of certain Animals, and religious Rites invented which
" were suitable to them. But if any one could distinguish and discern,
" that the Ancients believed only the original Substances of Things to
" be Gods, he would then think that they spake divinely: and that
" the present vulgar Conceptions were only Relicks of their Notions,
" which had been long corrupted, and handed so to the present Times."

He therefore thought, that the first Superstition which prevailed amongst Mankind, consisted in paying Adoration to the several Parts or Elements of the Universe, as the Sun, Moon, Stars, Planets, Earth, Air, Fire, and Water, through all which they supposed the divine Substance to be diffused, and to comprehend and preside in them: so that they meant to worship the one supreme God in the Works of his Creation and Providence. But they also supposed the celestial Bodies and the aërial and terrestrial Elements to be animated by intelligent angelic Beings or Dæmons, who directed and governed their Motions and Operations by the Appointment of the one supreme Deity.

In the Worship of these elementary mundane Substances, and the Gods inhabiting them, they used no Images of human Form, but consecrated Stones of various Figures, and Pillars of Wood and Stone, and Trees to them: and made *Teraphim*, or Images of Gold, Silver, and other Metals, to represent their Figures, Motions, and Influences, which they consecrated by Invocations and magical Rites, and kept in portable Shrines; believing the Gods to whom they were dedicated would be propitious to them, inspire their Images, and reveal the Will of God by them. But it was not long before Hero-Worship was set up. The Souls of great and powerful Princes, and of wise and learned Men, who had founded Kingdoms, and made Laws, and invented Arts and

(1) *Metaphys.* lib. xiv. c. 8. in fin. p. 1003.

Sciences, for the public Benefit and Good of Mankind, were believed to pass into celestial Bodies, and dwell amongst the Gods, and to have a Power of doing Good to those to whom they had been Benefactors upon Earth. To these they built Temples, and set up Images in human Form, which were consecrated to them; and offered various Sacrifices which they thought were acceptable to them. The Worship of deified Men, called Heroes, by a sensible Representation of them in their Images, allured the Vulgar, and engaged their Devotion much more than the more faint Emblems and Symbols of the elementary mundane Deities could do, whose Natures were too speculative and refined for their gross Understandings; and fitter Objects for the Veneration of Priests and Philosophers than of them. They saw and felt the Influences of the Sun and Moon whom they worshiped; but knew little of the Substances and Operations of natural Causes, or of pure spiritual Beings. They were familiarized to the Properties and Actions of Men; had an immediate Sense of the Benefits derived from their benevolent Power and Wisdom; and their Imaginations were gratified and delighted with the Histories of their Exploits: so that it is no wonder that Hero-Worship soon, if not first of all, engrossed the Devotion of the vulgar and unlearned Part of Mankind: insomuch that, to preserve the Notion and Worship of the one supreme God, and the primitive Doctrine of celestial and physical Beings, from being swallowed up in the universally prevailing Worship of deified Men and Women, the Priests instituted sacred Mysteries, in which the Doctrine concerning the first Cause and Author of all Things, and supposed celestial Beings, was explained: and the Actions of the Hero-Gods were allegorized and transferred to divine Providence, mundane Elements, and the Operations and Powers of universal Nature. By the most ancient Accounts it appears, that the Names of the first deified Men and Women were given to the Sun, Moon, Planets, Earth, and the other Elements, in which their Souls were supposed to inhabit and preside: and this laid the Foundation of allegorizing the History of them, and resolving it into physical Elements and mundane Substances; and Mysteries and allegorical Theology commenced with Hero-Worship, which were taught and explained to the Learned who were initiated: whilst the Vulgar

and

and Unlearned took the History of the Gods who had been Men in the literal Sense; and believed all the fabulous Relations told of them, which were mixed with their real Transactions: and so worshiped Deities, some of whom were vicious; and in the Worship of them practised their Vices, which were sanctified by an impure Superstition.

Eusebius (2) saies, that *Sanchroniaton*, or *Sanchroniatbo*, wrote the *Phœnician* History. He was a most ancient Author, and related to live before the Time of the *Trojan* War; and was thought to have compiled the *Phœnician* History with great Exactness and Truth.

Philo of *Byblus* translated all his Works out of the *Phœnician* Language into *Greek*. *Eusebius* gives the following Account of this Writer from *Porphyry*, who was himself a *Phœnician* of *Tyre*, and excellently versed in all ancient Learning. He saies, “that *Sanchroniatbo* of *Berytus* related in his History the *Jewish* Affairs with great “ Veracity; and entirely agreed with their History in the Names of “ Places and Men. That he had his Accounts from (3) *Jerombalus*,

(2) *Præp. Evang. lib. i. c. 9. p. 30, etc.* See *Fabric. Biblioth. Gr. vol. i. p. 163—166.* If the Writings of *Sanchroniatbo* were extant, or *Philo Byblius's* Translation of them, we should see the truest and original Account of Hero-Worship, which first began amongst the *Phœnicians* and *Egyptians*, and was from them propagated to the *Greeks*, who received both their Gods and the mystical and allegorical Interpretations of them from these most ancient idolatrous Nations. It is also probable, that these Writings would have given Light into the *Jewish* History both before and after the Time of *Moses*.

(3) This *Jerombalus* is an Error of the Copier for *Jerobalus*; it was *Jerobaal* in *Sanchroniatbo*, which is the Surname of *Gideon*, *Judg. vii. 1.* and wrote corruptly *Jerubbaal*, from the *Masorete Hebrew*: but the *Septuagint* Version and *Jerome* read it rightly *Jerobaal*. But *Sanchroniatbo* himself might mistake in calling *Gideon*, or *Jerobaal*, Priest of the God *Jevo*; instead of a Prince; or *Philo Byblius* rather mistook the Word *Cohen*, used by *Sanchroniatbo*, and by which he might mean, not *Priest*, as the Word generally signifies, but *Prince*, in which Sense it is sometimes used. If *Sanchroniatbo* conversed with *Gideon*, and had his Account of the *Jewish* History from him, his Time may be fixed with great Certainty.

“ Priest.

“ Priest of the God (4) *Jeuo* ; and dedicated his Work to *Abibalus* (5),
 “ King of *Berytus* : and his History was allowed to be true, both by
 “ the King and those who were appointed by him to examine it.
 “ *Sanchoniatho* and *Abibalus*, he adds, lived before the *Trojan War*,
 “ and approached near to the Age of *Moses*, as appears from the Suc-
 “ cession of the Kings of *Phœnicia*. Therefore *Sanchoniatho*, who
 “ wrote with great Fidelity in the *Phœnician* Language the ancient
 “ History of his Country, which he collected partly from the public
 “ Registers of the Cities, and partly from the sacred Records of the
 “ (6) Temples, lived in the Reign of *Semiramis*, Queen of *Assyria*,
 “ who reigned before or about the Time of the (7) *Trojan War*.

(4) *Jeuo*, or *Jeue*, is the truest and original Pronunciation of the *Hebrew* יהוה, which is very corruptly pronounced *Jehovah*. *Josephus* tells us, the Word consisted of four Vowels, (De Bell. Jud. lib. vi.) as it really did. But as some of the ancient *Jews* pronounced the Word *Jaho*, the *Greeks* having laid aside their original Letter H, wrote it *Ἰάω*, *Jao*, and the *Æolics* *Ἰαῶ*. See Prolegom. iii. ad Jerom. sect. 6. edit. Benedict. *Orpheus* and *Diodorus Siculus* call the Name of the *Hebrew* God *Ἰάω*. *Kircher* thinks, the Tetragrammaton יהוה was the sacred Tetractys of *Pythagoras*, which he learned in *Egypt*. Oedip. Ægypt. tom. II. vol. i. p. 283. See *Drusius* on the Name in Crit. Sac. vol. viii. p. 2155.

(5) *Latus* in his *Phœnician History*, and *Menander* of *Pergamus*, in their Translation of *Theodotus*, *Hyppicrates*, and *Mochus*, *Phœnician* Writers, related, that *Menelaus*, after the War of *Troy*, came into *Phœnicia*, in the Reign of *Iram*. Tatian. Orat. cont. Græc. p. 273. inter oper. J. Martyr. edit. Benedict. and Clem. Alex. Strom. lib. i. p. 387. edit. Potter. And both *Tatian* and *Clemens* grossly mistake this *Iram* for him of that Name who was King of *Tyre* in the Reigns of *David* and *Solomon* : whence by another and greater Error they make *Solomon* live near the Time of the *Trojan War*. But the *Iram* mentioned by the *Phœnician* Writers must be a far older *Iram*, and probably was the Son or Grandson of that *Abibalus* who reigned at *Berytus* in the Time of *Sanchoniatho*.

(6) *Pherecydes* the *Syrian*, and Master of *Pythagoras*, saies, he got his Instructions out of the recondite Books of the *Phœnicians*. Ἐαυτὸν ἀκούσαι κλισί-
 μων τὰ Φοινίκων Σπέρκευθα βιβλία. Suid. voc. *Pheres*.

(7) *Semiramis*, who succeeded *Ninus* in the *Assyrian* Empire, lived many Centuries before the *Trojan War*. *Porphyry* therefore might build his Error on mistaking *Herodotus*, who relates, (lib. i. c. 95.) that the *Assyrians* had been Masters of all the upper *Asia* five hundred and twenty Years, when the

“ *Philo*

“ *Philo* of *Byblus* rendered the Works of *Sanchoniatho* into *Greek* :
 “ which he divided into nine Books, as *Eusebius* adds ; *Porphyry* saies
 “ eight, (de Abstin. lib. ii. sect. 56.) and in the Preface of his first
 “ Book *Philo* gives the following Account of *Sanchoniatho*, viz. *San-*
 “ *choniatho*, a Man of great Learning and Industry, being desirous
 “ to know the History of Things from the Beginning, studied with
 “ great Application the Writings of *Taaut*, knowing, that he was the
 “ first who *invented Letters*, and ordered Memorials of Things to be
 “ wrote : and on these he laid the Foundation of his History. Light-
 “ ing upon the *Ammonian* (or *Hammunean*) Records, which were laid
 “ up in the inner Parts of the Temple ; and were not publickly known,
 “ he studied the Knowledge contained in them ; and throwing out all
 “ the Fables and Allegories inserted in them (by the *Phœnician* (8)
 “ Hierophants) he happily finished his Design, and brought his Work to

Medes first revolted from them, which Revolt was seven hundred and ten Years before the *Christian Æra*. *Porphyry* taking this Conquest of the upper *Asia* to have been in the Reign of *Ninus*, who was succeeded by *Semiramis*, might thence infer, that *Semiramis* lived about the Time of the *Trojan War*, or a little before. Our learned Chronologer, Archbishop *Usher*, fell into this Mistake, and has placed *Semiramis* in the Year before *Christ* 1215, which is a gross Error. *Annal. Vet. Test.* p. 44.

(8) The first of these Hierophants was the Son of *Thabion*, who presided over the *Phœnician* Mysteries, which he introduced; and explained the *Phœnician* Theology and History of the first Hero-Gods, who were deified Men, by allegorical Fables, taken from physical Elements, and the Operations of natural Causes; and after him *Isiris*, who invented sacred Characters, [see Note 60.] in which the Mysteries and Rituals of Religion were written; and thereby kept secret from the Vulgar, and known only to the Priests, who were the Interpreters of them. These were the *Ammonian* or *Hammunean* Writings, so called from the Temple of *Hammon*, (𐤇𐤍𐤏) or the *Sun*, who was the great *Phœnician* Deity. These sacred Writings might be called *Ammonian*, or rather *Hammunean*, from *Amyrus*, or *Amyr*, which Name signified *secret*, or *bidden*, as *Manetho* interpreted it according to *Plutarch*, whose Words are; Τῶν πολλῶν νομιζόντων ἴδιον παρ' Αἰγυπτίοις ὄνομα ἔστι Διὸς εἶναι τὸν Ἄμυν (ὁ ἀπαγόνοίς ἡμεῖς Ἀμμωνα λέγομεν) Μανέθως μὲν ὁ Σεβεννίτης τὸ κεκρυμμένον εἶναι αὐτὸν, τὴν δὲ κρυψὴν ὑπὸ ταύτης δηλᾶσαι τὸ Φωνῆς. De Isid. et Osir. This therefore was a very proper Name to be ascribed to those Records of the History of the first Gods, which were accounted sacred, and kept secret in the *Adyta* or inner Part of the Temples. And it is probable, that the Name *Amyr*, or

“ Perfection,

“ Perfection. But the Priests afterwards restored the fabulous allego-
 “ rical Sense. *Philo* adds presently after, that the most ancient of the
 “ *Barbarians*, especially the *Phœnicians* and *Egyptians*, from whom
 “ other Nations received their Theogony, accounted those their greatest
 “ Gods, who had found out the Things most necessary and useful in
 “ Life, and had been Benefactors to Mankind. These they worshiped
 “ as Gods in Temples appropriated for the Adoration of them : and
 “ consecrated Statues and Pillars of Wood to their Names, which the
 “ *Phœnicians* had in great Veneration ; and instituted the most solemn
 “ Festivals for their Worship. More especially they gave the (9) Names

Hamyn, was derived to the *Egyptian* God *Ammon*, or *Hammon*, whose Tem-
 ples and Oracles at *Thebes* and in *Libya* were so famous. Another Sense of
 the *Ammonian*, or *Hammunean* Writings may be the sacred Writing contain-
 ing the Theology and History of the most ancient *Phœnician* Gods, which
 was engraved on Obelisks or Pillars of Wood and Stone, and consecrated to
 the *Sun*, who was the great God both of the *Phœnicians* and *Egyptians*. These
 Pillars were set up in the Places consecrated to the Worship of Idols, and
 were also laid up in the inward and more secret Parts of their Temples.
 They are frequently mentioned in Scripture, and called *Hammanim*, *Lev.*
xxvi. 30. *2 Chron.* xxxiv. 4, 7. *Isai.* xvii. 8. ch. xxvii. 9. *Ezech.* vi. 4, 6.
 and the Word is generally rendered by the *Greek* and *Latin* Versions, *Sta-*
tues, *Idols*, *Groves*, or *Temples*. And our learned *Spenser* thinks they were
 Statues or Columns of a conical or pyramidical Figure, which were dedi-
 cated to the *Sun*. *Leg. Heb.* lib. ii. c. 25. And *Le Moine* has well observed ;
Literæ Ammonæorum sunt literæ scriptæ et sculptæ in Hammanim : erant
vero Hammanim vel templa vel statuae—in honorem Solis, qui dicebatur
Hamma (𐤇𐤍𐤍) extructa, in quibus varia vetustioris antiquitatis monumenta
in sculpta cernebantur. Proieg. ad Var. fac. prope finem. So that the Truth
 seems to be, that these Records of the *Phœnician* Gods were engraved on
 Pillars, and laid up in the Temple of *Amun*, *Aryn*, or *Hamun*, or *Hamyn*,
 that is, of the *Sun* ; and thence called *Hammunean* Writings by *Sanchoniatho* :
 and hence probably *Ham* was called *Amun*, or *Hamun* ; and might be the
 great solar Deity of the *Phœnicians* : and from him in After-ages the great
Egyptian God might be called *Amun*, or *Hamun*, and by the *Greeks* *Ammon*,
 or *Hammon*.

(9) Thus from the Hero *Uranus* the Heaven was called Οὐρανός, as *San-*
choniatho wrote, Ἀπ' αὐτοῦ (ἑρῆν) ἡ τὸ ὕψος ἡμᾶς σοιχέον—ὀνομαζειν ἑρῆν.
 And *Diodorus Siculus* relates, that the ancient *Atlantians* transferred the
 Name of the first King *Uranus* to the superior mundane Element. Μεταλαγῆν

“ of

“ of their Kings to the mundane Elements, and to some of their re-
 “ puted Gods: but the Sun, Moon, Planets, and Elements, were
 “ their only physical Gods. So that some of their Gods were mortal,
 “ (or deified Men) and others immortal Gods.” Then he sets forth
Sanchoniatho's Explication of the *Phœnician* Theogony and Theo-
 logy.

“ *Sanchoniatho*, he saies, made the Principle of the Universe to be
 “ a dark and windy Air, and a gloomy confused (10) Chaos. That
 “ these were boundless, and for a long Duration had no Bounds. But

αἰνέει (Οὐρανὸν) τὴν προσηγούμενην ὅτι πᾶν κόσμον. Lib. iii. p. 190. And he saies, the most ancient *Egyptians* called the Sun and Moon, who were their first eternal Gods, by the Names of *Osiris* and *Isis*, the first King and Queen who reigned in *Egypt*, Lib. i p. 10. But whether these and other Names of Mortals who were deified, were given to the celestial Elements, and taken from Men, or whether the most ancient deified Kings had, upon their Apotheosis, Names given them from the celestial Bodies, is uncertain; though *Eusebius* thinks it more probable, that the Names of the Hero-Gods were transferred to the heavenly Bodies and mundane Elements: and that this was the Ground of their physical Theology; by which they interpreted the Actions of their mortal Gods (many of which were impure and flagitious) into mundane Elements and physical Powers and Operations, to palliate and conceal the Absurdity and Impiety of worshiping such Gods. His Words are, after mentioning from *Plutarch* the great *Egyptian* Hero-Gods: Νεκρῶν ἄρα ἢ πᾶσα αὐτῶν θεοποιία καθέστηκε. πέπλασαι δ' αὐτοῖς τὰ τ' φυσιολογίας. Τί γὰρ ἐχρῆν ἀνδρῶν ἢ γυναικῶν χήματα ζωοπλασθεῖν, παρὸν ἢ δίχα τέτων Ἥλιον σέβειν ἢ Σελήνῳ, ἢ τὰ λοιπὰ τῷ κόσμῳ σοιχεῖα;—ἄρα γὰρ ταῦτα (viz. the Names of *Vulcan*, *Minerva*, *Jupiter*, *Neptune*, and *Juno*) τῇ καθόλου σοιχείῳ πρότερον ὄντα ὀνόματα, δότιον αὐτὰ τοῖς θνητοῖς ὁμῶνύμως τοῖς ἑρᾶνιοις ἐπιθεῖν καὶ τῶν παλιν, ἐκ τ' παρ' ἀνθρώποις ἐπικλήσεως τὴν μεταφορὰν ὅτι τὰς ἐσίας πεποιῶν; ἢ τί χρὴ θνητῶν προσηγούμεναι τὰς καθόλου φύσεις ἐπιφθεῖν; κ. τ. λ. Præp. Evang. lib. iii. c. 3. p. 91.

(10) It was the Opinion of the most ancient Theologers and natural Philosophers, as *Aristotle* observes, (Metaphys. lib. xiv. c. 6.) that all Things were produced either from Night or a confused Mixture. This was the primordial Chaos: and that *Love* produced the Order, Beauty, and Harmony of the Universe. This is expressed in the ancient *Orphic* Verses, viz.

Πρῶτα μὲν ἀρχαῖς χάεθ' μελανήρατον ὕμνοι,

ὅτε ἐπάμειψε φύσεις—

Argonaut. § 419, 420.

And presently after, § 422. Love is described:

Πρεσβυτάτον τε ἢ αὐτοῖσι πολλύμην ἐρωτα.

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C

“ when

“ when the Wind, or spirituous Substance, became in Love with its
 “ own Principles, and a Mixture was thereby made, that Conjunction
 “ was called *Cupid*, or *Love*, which is the Principle of the Creation of
 “ all Things—from the Copulation of Wind with Love (*i. e.* by its
 “ Motion, *Gen.* i. 2.) a Substance was produced, called *MOT*, (*i. e.*
 “ Mud) and from this came the Seed whence the Universe was pro-
 “ duced.—The *Mot* sent forth Light, and the Sun, Moon, and Stars,
 “ shone in their Orbs.”

And *Plato* cites *Hesiod* and *Parmenides* to this Purpose : Ἡσίοδος ὁ πρῶτον μὲν
 χάσθ' ἡμέας φησὶν,

— αὐτὰρ ἐπεὶ αἶα

Γαῖ' ὀρέσσερ' ὅσων πάντων ἔδ' ἀσφαλὲς αἶα,

Ἥ δ' ἔρ' —

(ex *Hesiod.* *Theogon.* ὕ 116, 117.)

Παρμενίδης δὲ,

Πρώτισον μὲν ἔρωτα θεῶν μήϊσ' αἶο πάντων. *Sympos.* p. 178. edit. *Serran.*
 vol. iii. So also in *Plutar.* *Amator.* p. 756. But these old Poets *Orpheus*,
Hesiod, *Empedocles*, *Parmenides*, with all the ancient Philosophers, but *Epi-*
cureans and *Sceptics*, supposed, that the πῶ θεῶν, or God, infused this *Love*
 and *Harmony* into inanimate and unintelligent Body, or material Substance :
 and by his universal Providence ordered the whole Creation of Beings. For,
 as *Plutarch* finely observes, the World *without God* would have been for ever
 lifeless and motionless, like a Body without a Soul ; Ἀχρεὶς ἔσ' τὸ ἰμερλὸν ἦκεν ὅπῃ
 τῷ φύσιν ἐκ προνοίας, φιλότῃ ἔλθοι μὲν, ἢ Ἀφροδίτης ἢ Ἐρωτός, ὡς Ἐμπεδο-
 κλῆς λέγει ἢ *Παρμενίδης* ἢ Ἡσίοδος, etc. *De Fac. in Orb. Lunæ*, p. 926, 927.
Aristophanes, from some ancient Writer, gives the following Account of the
 Cosmogony from *Chaos*, *Night*, and a *Wind-Egg*, which was the *Orphic*
 Symbol :

Χάσθ' ἰὼ ἢ νύξ ἔρεβός τε μέλαν πρῶτον, ἢ τάρταρ' ὀρέσσερ'.

Γῆ δ' ἔδ' αἶηρ, ἔδ' ἔρεβος ἦν· ἐρέβος δ' ἐν ἀπείροσι κόλποις

Τίχθ' ἐκ πρώτιστον ὑπὸ νύξ ἢ μελανόπτερος ὦν.

Ἐξ ἧς περὶ κορυφαίας ὥρας ἔβλασεν Ἐρως ὁ ποσειδῶν, etc. *Avibus*, ὕ 694, etc.

The Egg is called a *Wind-Egg* to shew that at first it was without any gene-
 rative Power, till *Love*, by Conjunction and Affociation, made it creative.
Ovid describes the *Chaos* in some beautiful Lines :

Me *Chaos antiqui* (nam res sum prisca) vocabant :

Aspice quam longi temporis acta canam.

Lucidus hic aër et quæ tria corpora restant,

Ignis, aquæ, tellus, unus acervus erant.

Quicquid ubique vides, cælum, mare, nubila, tellus,

Omnia sunt nostra clausa patentque manu.

Fast. lib. i. sect. 4.

Sancho-

Santhoniatho adds a ridiculous Account of certain Animals produced from the “ fermented watry Substance, or *Mot*, which “ were void of Sense; and that from these were generated intelligent Animals, called *Zophafemin*, or *Contemplators of Heaven*, “ made in the Form of an *Egg*. These for some Time lay in a “ dormant State, till they were roused and awakened by the Noise “ of Thunder, and began to move on the Earth and in the Sea, “ being Male and Female.” This is his dreaming and senseless *Zoogony*, or Generation of Animals, extracted from the Writings of *Taaut*. The intelligent Animals call’d *Zophafemin* seem to be Dæmons, who were suppos’d to be Male and Female, and to inhabit the Earth, Water, and Air, &c. as the (11) *Orphic* Verses describe

Though *Santhoniatho* endeavours to account for the Formation of the World without God and Providence, and his Scheme is weak and Atheistic; yet it appears from the Remains of the *Hermetic* and *Orphic* Writings, that the Production of the World from a dark and windy Chaos, was the most ancient received Notion of the *Phœnicians* and *Egyptians*, from whom the most ancient *Greek* Poets and Philosophers received it. And it is so far agreeable to the *Mosaic* Cosmogony. But *Moses*, as a divine Philosopher as well as Theologer, makes the World to be formed not by blind and unintelligent Matter and Motion; but by the Power of a supreme intelligent Mind, or Being, who is God, the Creator and Governor of all Things. Whether *Santhoniatho* has concealed this original true Account, which he might think was added to the Writings of *Taaut* by the Hierophants, and so left it out, is uncertain: but it was undoubtedly taught in the *Phœnician* Mysteries; and received in *Egypt* in the most ancient Times; and long before *Orpheus* carried the recondite Philosophy and Theology of the *Egyptians* into *Greece*; from which the most ancient *Greek* Poets and Philosophers derived their Theogony and mystic Doctrines concerning the Deity and Creation of the World. The old *Egyptian* Notion of the Cosmogony is preserved in the Book ascribed to *Hermes Trismegistus*, and supposed to contain his Doctrine: *Ἦν σκοτὸν ἀπειρον ἐν ἀβύσσῳ καὶ ὕδωρ καὶ πνεῦμα λεπτὸν νοεὸν διδάμει θεῖα ὄντα ἐν χάρι. Ἀνέβη δὲ φῶς ἁγίον καὶ ἐπαύγει ὑπὸ ἄμμι ἐξ ὑγρᾶς ἐσίας σοιχεῖα καὶ θεοὶ πάντες καὶ ἀδιαρῆσαι φύσεως ἐκπύου. Serm. Sac. c. iii.* This Account is very like that given by *Santhoniatho* for the Doctrine of *Taaut*, or *Hermes*: but adds the divine creative Power.

(11) Δαίμονας ἑρμῆας τε καὶ ἡερίας καὶ ἐνύδρας,

καὶ χθονίους καὶ ὑποχθονίους ἰδε πυροφοίτας. *Hymn. ad Mus. v. 32, 33.*

And from the ancient Tradition of the Mundane and Animal Egg, the

them. He proceeds to the Formation of Mankind, which is a more rational Relation than any thing said before; and more agreeable to the Mosaic History of the Creation of the first Man and Woman, and the Generation of their Posterity: and this Account might be given him by *Gideon*, which *Sanchoniatho* has disguised and warped to serve his System of Idolatry and Hero-worship. He saies, "from the Wind (12) *Colpia* and his Wife *Baau*, two Mortals were "begotten, call'd *Protogonus* (first begotten) and *Æon* (or Life.) " *Æon* (13) or *Eve* is said to have found out the Food which is gathered

Platonics and other Philosophers thought that the Bodies of the celestial Beings and Dæmons were of an oval or spherical Figure.

(12) *Grotius* and *Bochart* understand the Word *Colpia* to mean the Voice of the Mouth of God (or *Jab*) as if it was (קול-פי-יה) *Col-pi-Jab*. *Bochart* *Geog. Sac.* lib. ii. c. 2. But I think it not very probable (though the Conjecture is very ingenious) that the Wind call'd *Colpia* should have the Derivation assign'd by *Grotius* and *Bochart*; because it seems inconsistent with the account of a Cosmogony pretended to be accounted for without a God or Providence, or any divine Agency: and *Sanchoniatho* supposes deified Men to be the supreme Gods. It was therefore, I think, the Greek Name of one of the Winds which he just before had spoke of; and might be that which *Aristotle* calls ἀνέμῳ ἐκκαλπίας, i. e. a Wind breaking out of an hollow or dark Place, (lib. *De mundo*) and agreeably to this Sense *Sanchoniatho* call'd the Wife of this Wind *Baau*, *Emptiness*, or *Night*. (see Vol. i. p. 15.) Had *Sanchoniatho* believ'd the God *Jeuo* to have been the Creator of Mankind, he would probably have mention'd him in the Beginning of his Cosmogony.

(13) *Eve* was call'd Αἰών, (*Æon*) which signifies *Life*, because she was the Mother of all Living, Gen. iii. 20. But *Eve*, or *Æon*, is represented in the Masculine Gender by *Philo Byblius*: and his Mistake was owing to their both being call'd in *Sanchoniatho* by a Word (אִישׁ or *Is*) which signifies *Man*; or *Adam*, as they are call'd by *Moses*, Gen. v. 2. But she is call'd also by the Feminine Name *Iffa* from *Is*. On which *Jerome* notes (tom. vi. in cap. 2. Osee) Hebræorum lingua vocatur vir אִישׁ (*aïs* or *Is*) unde et uxor quæ de viro sumpta est, in Genesi appellatur אִשָּׁה (*Iffa*) quasi a viro virago. And again (Tom. iii. *Quæst. Heb. in Genesim*) hæc vocabitur mulier quia ex viro sumpta est. Non videtur in Græco et in Latino sonare cur mulier appellatur quia ex viro sumpta est: sed etymologia in Hebræo sermone servatur. Vir quippe vocatur *Is* et mulier *Iffa*. recte igitur ab *Is* appellatur mulier *Iffa*. Unde et *Symmachus* pulchre etymologiam etiam in Græco voluit custodire, dicens; αὐτὴ κληθήσεται ἀνδρὶς, ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη
from

“from *Trees*.” This seems to allude to *Eve’s* first eating the forbidden Fruit: for the Fruit of Trees in general was appointed for Food before by God himself, *Gen. ii. 16.*

“Of *Protogonus* and *Æon* were born two Children, call’d (14) *Genus* and *Genea*, who dwelt in (15) *Phœnicia*, and in Time of a Drought pray’d to the *Sun*, and worship’d him as the only God and Lord of Heaven.” Here we may observe, that this idolatrous Historian endeavours to carry the Superstition of worshipping the Sun (which was the principal God of the *Phœnicians* and *Egyptians*, and also of the *Greeks*) as high as to the eldest Son of *Adam*, and the second Man of Human Race. This was Matter of great Boasting amongst the *Cabiri* and their Descendants, who were the chief Promoters of Idolatry every where. The Foundation of this Relation seems to be, that *Cain*, being driven from the Presence of God, *Gen. iv. 16.* or from the Appearance of the *Schechinah* or Glory representing God’s Presence, might in his Distress and Anguish lift up his Hands in Prayer towards the Sun, as being most like the Light or Glory which represented the divine Presence, before which he used to worship the Lord God. There is no Evidence in Scripture, that Idol-

αὐτῇ· quod nos Latine possumus dicere, hæc vocabitur *virago*, quia ex viro sumpta est. And *Æon* is evidently a Female in *Santhoniatho*, for he adds that *Genus* and *Genea* were the Offspring of *Æon* and *Protogonus*.

(14) The second Pair of Human Kind are call’d by *Santhoniatho* *Genus* and *Genea*; that is *Cain* and his Sister who was his Wife, call’d from him *Caina*. *Genus* is not much different from *Cain* (the Greek Termination being omitted) either in Sound or Signification. *Cain* is deriv’d from *Cana* (קנא) acquisivit, scil. generatione: and K and G being Letters of the same Organ and easily changeable, it is probable that the Greek *γενέω*, and the old Latin Verb *Geno*, are deriv’d from it. *Genus* therefore is *Cain*; and no doubt *Santhoniatho* meant to deduce the Genealogy of the first Race of Men from *Cain*. *Josephus* saies, from Jewish Tradition, that *Cain* invented Weights and Measures, and led a luxurious and dishonest Life, being covetous and rapacious. *Antiq. Jud. lib. i. c. 2.*

(15) The Land of *Nod*, where *Cain* dwelt, is in Scripture said to lie eastward of *Eden*, where he built a City and settled with his Family. Therefore *Santhoniatho* has fabulously placed him in *Phœnicia*, only to honour and exalt the Antiquity of his own Country.

atry of any sort prevailed in the antediluvian Ages : nor after the Flood, before the Dispersion of the Descendants of *Noah*, and their making Settlements, and setting up Governments in different Countries. So that *Sanchoniatho* hath carried it so high to give the better Countenance to it. The third Generation in *Sanchoniatho* is, that “ from
 “ *Genus* the Son of *Protogonus*, and *Æon*, were begotten mortal Sons,
 “ whose Names signified *Light*, *Fire*, and *Flame*. These found out
 “ the Way of generating Fire, by rubbing Pieces of Wood against each
 “ other, and taught Men the Use thereof.”

So that hence they might derive the Names afterwards which might be given them by their Parents or Brethren, who might call them *Ur*, *Beor*, and *Lehabim*, which signify *Fire*, *Light*, and *Flame*. “ These
 “ begat Sons of vast *Height* and *Bulk*, whose Names were given to the
 “ Mountains on which they inhabited, viz. *Cassius*, *Libanus*, *Antiliba-*
 “ *nus*, and *Brathys*.”

These were such as *Moses* calls *Giants*, Gen. vi. 4. and they descended from *Cain* by the Marriages of his Race with that of *Seth* : and it is observable, that the ancient Book ascribed to *Enoch* relates, that the *Egregori*, who begat the Giants, descended from Mount *Hermon*, which almost joined to *Antilibanus*, one of the Mountains which these Giants are said to have inhabited.

“ Of these Giants were born *Memrumus* (16) and *Hypsuranius*,
 “ which Names were given them by their Mothers, who were those
 “ Sort of Women who in those Days without Shame lay with any
 “ Man they could light on.” This shews a general Corruption prevailed amongst Mankind, agreeably to the Account of *Moses*, Gen. vi. 4, 5, 11, 12.

(16) *Bochart* (Geog. sac. p. 706.) thinks, that this *Memrumus* so called, and *Hypsuranius*, is one and the same Man, and that *Hypsuranius* is the Greek Interpretation of the other, which therefore ought to be read *Samemrumus*, i. e. the Height of Heaven, from *Samaim* and *Rum*. And then *Eusebius* and *Philo* must have wrote Σαμμερμους ὁ υἱ (not υἱ ὁ as the Copies have it) Ὑψερίνου. But it is plain that they were two Persons; for it is added, that they had their Names given them by their Mothers. *Memrumus* therefore is the true Reading, and is derived from *Maim* and *Rum*, i. e. the Height or Depth of the Water.

“ *Hypsu-*

“ *Hypsuranius* is said to have inhabited *Tyre* (i. e. the Place where
“ *Tyre* was afterward built) and to have invented the making of Huts
“ with Reeds and Rushes.—His Brother *Ufous*, or *Ux*, is said to have
“ first invented a Covering for his Body of the (17) Skins of the wild
“ Beasts which he caught.” But it appears, that *Adam* and *Eve* had
this Sort of Covering long before, Gen. iii. 21.

“—*Ufous* having taken a Tree, and broke off its Boughs, was the
“ first who ventured (in a Canoo made of it) into the Sea. He also
“ consecrated two Pillars to *Fire* and *Wind* (which had destroyed the
“ Woods about *Tyre*) and he worshiped them; and poured out to
“ them a Libation of the Blood of such wild Beasts as had been caught
“ in hunting. When these were dead, their Descendants consecrated
“ to them Stumps of Wood and Pillars (18), which they worshiped,
“ and kept anniversary Feasts in honour of them.” This is the first
Mention of deifying dead Men and worshiping them. But there is
no Reason to think that this Idolatry was so ancient. “ Many Years
“ after the foregoing Generation of *Hypsuranius*, *Agreus* (19) and *Ha-*

(17) *Diodorus Siculus*, lib. i. p. 41. saies, that the most ancient Inhabitants
of *Egypt* made their Huts of Reeds, and covered their Bodies with the
Skins of Beasts. Ταῖς δοξαῖς τῶν κατεσθιομένων ἐσθῆσι χρῆσθαι, ἢ τὰς οἰκίσαις ἐν τῶν
καλάμων ἔχειν.

(18) Such were the first Statues, before Sculpture and Carving were
found out. Instances of which we find in *Pausanias*, and all Writers of An-
tiquities. And that the Consecration of Pillars, and resorting to them for
performing religious Worship was very ancient, appears from *Jacob's* setting
up and anointing a Pillar where he had a Vision of God; and calling the
Place where he erected it *Beth-El*, or the House of God; and promising to
make it the Place of Worship, and of paying his Offerings to God, Gen.
xxviii. 18—22. These Pillars were either conical or pyramidical. See
Greaves on the Pyramids, vol. i. p. 89—92. Images of human Shape were
later; and at first very rude, with a Face only, without Hands and Feet,
such as we call *Termini*, or *Terms*: afterwards they were made with Hands
joined to the Sides, and Feet joined together: and *Dædalus*, who lived
about the Year before *Christ* 1270, is said to be the first who separated the
Hands and Feet, and on that account is by *Palephatus* related to make
walking Images.

(19) *Scaliger* ingeniously conjectures, that these two (whom he thinks were
born of *Hypsuranius*) were called in the *Phœnician* Language *Said* and *Sidon*,
lieus

“ *lieus* descended from him, who were the Inventors of the Arts of
 “ *Hunting* and *Fishing* (as their Names intimate) from whom Huntf-
 “ men and Fishermen derived their Names.”

Ufous before had caught wild Beasts, but knew nothing of a Way
 of hunting them down with Dogs. *Sanchoniatho*, by saying it was many
 Years between this and the preceding Generation, intimates, that a
 Generation intervened which he found not recorded ; and this is pro-
 bable. “ After the foregoing two Brothers were born, who were the
 “ Inventors of Iron, and of the Way of forging and working it, one
 “ of them called (20) *Chrysor*, the same as *Hephæstus* (or *Vulcan*)
 “ practised Charms, and Incantations, and Divinations. He also
 “ found out the Hook, Bait, and Fishing-line, and small Fishing-
 “ Boats ; and was the first that sailed (in them). Wherefore, after
 “ his Death, he was worshiped as a God, and they called him *Dia-*
 “ *michius*. These Brothers were also related to have found out the
 “ Way of making Bricks, and building Walls with them. After-
 “ ward from the foregoing Family sprung two Youths : one of which
 “ he called *Technites* (*i. e.* the Artist) the other *Geinus Autocbthon*
 “ (or the home-born Son of the Earth.) These found out the Way
 “ of mixing (21) Stubble with Clay to make Bricks, which they dried

whence, *Sidones et Sidonii* ; nam *Sidonis* appellatio et piscationis et vena-
 tionis quoque est. *Fragm. Not. p. 35. ad fin. Emendat. tempor.* The He-
 brew Word *Sade* signifies *ager* ; hence the *Agreus* might be called *Said* in
Sanchoniatho.

(20) *Chrysor* is probably derived from *Chores-Ur*, an *Artificer in Fire*, as
Bochart thinks, *Geog. fac. p. 706.* and the Name *Diamichius*, or *Zδς*,
Michius, is *Jupiter* the Engineer, from *Machi* a Machine, *Bochart. ibid.*
 This *Chrysor*, *Hephæstus*, or *Vulcan*, was the oldest and supreme God of the
Egyptians, who derived him from the *Phœnicians*. He was the *Tubal Cain*
 of *Moses*, who is said to be an *Instructor of every Artificer in Brass and Iron*,
Gen. iv. 22. Instruments of War being invented by *Chrysor* or *Tubal-Cain*,
 he was probably the first Warrior who set up a Kingdom in *Chaldæa* ; and
 was the *Al-Orus* of *Berosus*, and *Hephæstus* of *Manetho*, who had a Temple
 built for his Worship in *Egypt* by *Menes*, the first King after the Gods and
 Heroes. In the Time of *Chrysor* or *Tubal-Cain* those Wars and Violences
 commenced, which in After-ages were the Cause of the Destruction of
 Mankind by an universal Deluge.

(21) This explains *Exod. v. 7.* where *Pharaoh* commanded the Task-
 “ in

“ in the Sun : they also found the Way of covering Houses. From
 “ the foregoing were begotten others ; of which one was called *Agrus*,
 “ Field-man, or Swain) and another *Agrovelus*, or *Agrotes*, (Huf-
 “ bandman) who had a Statue which was much worshiped ; and a
 “ Shrine in *Phœnicia*, which was carried about by a (22) Yoke of
 “ Oxen. Amongst those of *Byblus* he is called by way of Eminence
 “ *the greatest of the Gods*. These first made Courts to Houses, and
 “ fenced them round, and made Cellars in them. Husbandmen, and
 “ those who hunt with Dogs, derive their Pedigree from them. They
 “ were also called *Aletæ*, (Wanderers, or Rangers) and *Titans*. Of
 “ *Agrus* and *Agroverus* were born (23) *Amyrus* and *Magus* ; who
 “ first shewed the Way of living in Villages, and of feeding Cattle.”

masters of the *Israelites*, not to give them Straw to make Bricks. They mixed Straw or Stubble with the Clay in making Bricks, to render them more firm, and not so liable to crack in drying ; and then dried them in the Sun, and used them. Dr. *Pococke*, in his *Observations on Egypt*, p. 53. saies, *he saw a Pyramid in the Libyan Egypt built of unburnt Brick. The Brick is mixed with chopped Straw in order to bind the Clay together, as they now (he adds) make unburnt Bricks in Egypt, and many other Eastern Parts, which they use very much in their Buildings.*

(22) See *Noris de An. Syro-Maced.* p. 417, 418. This *Agroverus* was probably the *Phœnician* and *Byblian Adonis* : and the *Egyptian God Osiris*, who was the Inventor of Husbandry ; and *their chief God*, as *Plutarch* relates, *de Isid. et Osir.* p. 355. And he may be the same with *Pan*, and that ancient God of the *Egyptians* whom *Plutarch* calls *Aroverus*, *ibid.* and they feigned him to be an antediluvian Deity. It was proper for the Statue and portable Temple of the God of Husbandry to be carried on a Cart with Oxen. See *Lucian de Dea Syria*, sect. 6, 7. edit. Amstel. 1743.

(23) This Character agrees to that of *Jabal*, (or *Jobel*, as *Josephus* calls him) who is said to be *the Father of such as dwell in Tents, and feed Cattle*, *Gen. iv. 20.* *Amyrus* and *Magus* are two *Phœnician Names*. *Amyr*, or *Hamyn*, is undoubtedly *Ham*, who, as it follows, was the Father of *Misor*, or *Misraim*. See above Note 8. But it is not easy to know who *Mag* was. These are the Generations of *Cain's* Line from *Adam* to the Flood. They are ten from *Adam* inclusive, but eight only in the History of *Moses*, which ends with *Jabal*, *Jubal*, and *Tubal-cain*, who were Brothers, and Sons of *Lamech* by two different Wives. *Sanchoniatho* saies nothing of the Flood, in which all the wicked Descendants of *Cain* were drowned ; and it probably was not recorded in the *Phœnician Annals* : so he proceeds to carry on his Genealogies from the Descendants of *Noah*.

Before I proceed, it will be proper to make some Remarks on the foregoing antediluvian Dynasty of *Sanchoniatho*, and to settle the Chronology of it. In the Genealogy of *Cain*, from *Sanchoniatho*, we may observe, that from *Adam* to *Agroverus*, or *Noah*, the Father of *Hamyn*, or *Ham*, are nine Generations, besides one which is omitted: but in the History of *Moses* there are but eight Descents from *Adam* in the Line of *Cain*. So that *Moses* may have omitted one Generation, or rather two, in the Descendants of *Cain*. For it is not probable, that the Posterity of *Cain*, who were a wicked Race, should live longer than those who were descended from the righteous *Seth*. It appears from *Sanchoniatho*, that there were at least ten Generations from *Adam* to *Agrus* and *Agroverus* inclusive. For having mentioned *Memrumus* and *Hypsuranius*, the Sons of the Giants, who were the fifth Generation, he does not add, that of them were born *Agreus* and *Halieus*, who are the next mentioned; but he saies, that many Years after from the Family or Offspring of *Hypsuranius* these two were born. This shews, that one Generation at least intervened, and is omitted in the Annals of *Sanchoniatho*; and that *Agreus* and *Halieus* are not to be placed in the sixth, but at highest in the seventh Descent with *Lamech*; and *Chryfor* will be in the eighth Descent, and the same with *Tubal-cain*. Their Character is the same, both being Inventors of Iron and the Way of working it.

From the Evidence produced under the *Egyptian* antediluvian Dynasties, that the *Cainites* did not live so long as the *Sethites*, and began to beget Children fifteen Years sooner than the other, we may with some Probability fix the Years of the Generations of *Cain* to the Flood, viz.

- | | | | | |
|---|--------------------|----------------------|--------------|--|
| 1 | <i>Protogonus</i> | (<i>Adam</i>) | Years of Age | |
| 2 | <i>Genus</i> | — (<i>Cain</i>) | — 190 | begat <i>Ur, Phos</i> (<i>Enoch</i>) |
| 3 | <i>Ur, Phos</i> | (<i>Enoch</i>) | — 175 | begat <i>Cassius</i> — (<i>Irad</i>) |
| 4 | <i>Cassius</i> | — (<i>Irad</i>) | — 155 | begat <i>Hypsuranius</i> (<i>Mebujael</i>) |
| 5 | <i>Hypsuranius</i> | (<i>Mebujael</i>) | 150 | begat <i>Anonymus</i> (<i>Metbusael</i>) |
| 6 | <i>Anonymus</i> | (<i>Metbusael</i>) | 147 | begat <i>Agreus</i> — (<i>Lamech</i>) |
| 7 | <i>Agreus</i> | — (<i>Lamech</i>) | 150 | begat <i>Chryfor</i> — (<i>Tubal-cain</i>) |
| | | | | 8 <i>Chryfor</i> |

- | | | |
|----|--|--|
| | <i>Years of Age</i> | |
| 8 | <i>Chryfor</i> — (<i>Tubal-cain</i>) 172 | begat <i>Technites</i> — (omitted by <i>Moses</i>) |
| 9 | <i>Technites</i> — — — 167 | begat <i>Agroverus</i> (<i>Noah</i>) |
| 10 | <i>Agroverus</i> (<i>Noah</i>) — — | begat <i>Abyn</i> , <i>Hamyn</i> (<i>Ham</i>) and lived
(950 Years. |

The Sum total with the Years of the Life of *Agroverus* to the Flood, is 2256.

It is plain, that *Sanchoniatho* not knowing, or else concealing, that *Cain's* Line perished in the Flood; that the Genealogy might not be broken, has feigned *Noah*, his *Agroverus*, to be derived from him, that he might carry it on to *Ham*, his *Abyn*, or *Hamyn*, and *Misor*, *Misraim*, etc.

It must appear somewhat surprizing to the learned Reader, that the Years of the Posterity of *Cain* being in each Descent fifteen Years less before every Birth than the collateral Generations of the Line of *Seth*, and the known Years of *Noah*, the *Agroverus* of *Sanchoniatho*, supposed by him to be a *Cainite*, being added, make exactly the true Number of Years from the Creation (or the Birth of *Cain*) to the Flood, in which all the *Cainites* perished. So that, though *Agroverus* was not a *Cainite*, yet being reckoned by *Sanchoniatho* the last of the Posterity of *Cainites* before the Flood; his Years, being the same with *Noah's*, or with the last *Cainite* Patriarch, whoever he was, end in the Year of the Deluge in which the Race of *Cainites* were utterly extinguished.

From the foregoing most ancient Pagan History, though mixed with Fable and Superstition, we see, that the oldest Traditions of *Phœnicia* agree so far with the Scripture-History as to make ten Generations from the first Man to the Father of *Ham*, deduced from *Cain*, as *Moses* does in his Generations from *Seth*: and it is not improbable but that there were ten Generations in both Lines from *Adam* to the Flood. The *Phœnician* Records also agreed with the Account of *Moses*, that Mankind sprang from one Man and one Woman. We here also see, as well as from the *Egyptian* and *Chaldæan* Antiquities, that these Nations owned, that their first and greatest Gods were no other than dead

Men. And if *Sanckoniatho's* Account be true, this Idolatry was begun in *Phœnicia* and *Egypt*, by the same Person *Taaut*, or *Tboth*, not many Years after the Dispersion of the Descendants of *Noah*.

To proceed with the *Phœnician* History, "*Misor* was the Son of "*Hamyn*, and *Sydic* of *Mag*. They found out the Use of Salt. The "*Son of Misor* was *Taaut*, who invented the first Letters for writing. "*The Egyptians* calls him *Tboth*, the *Alexandrians* *Tboyth*, and the "*Greeks* *Hermes*, or *Mercury*." *Philo* adds soon after, that "*Tboth*, "*or Taaut*, was the first who took Religion from the unskilful Management of the Vulgar, and formed it into a rational System." "*From Sydic* descended the *Dioscuroi*, or *Cabiri*, *Corybantes*, or *Samotheacian* Deities. These first invented *Boats*. Their Sons or Descendants found out the Use of Herbs for Medicine; and a Cure for "*and Charms* against the Bite of venomous Beasts. Contemporary "*with these* was (24) *Eliun*, called *Hyphistius*, i. e. the Highest; and "*his Wife*, called (25) *Beruth*, who dwelt in the Country about "*Byblus*. They had a Son called *Epigeus*, or *Autochthon*, (i. e. an "*original Native* of the Country) whom they afterward called *Uranus*. From him the celestial Element, on account of its transcendent Beauty, had its Name (26) *Uranus* (Heaven.) He had a beauti-

(24) *Sanckoniatho* begins his *Phœnician* Settlements upon the Dispersion of the Descendants of *Noah* with *Eliun*, who was undoubtedly of the Line of *Ham*, and first settled in *Phœnicia*. The *Cabiri* might come along with him, who were most probably of the same Family, and Descendants of *Canaan*, called *Sydyc*. They might come into *Phœnicia* about 532 Years after the Flood: or the Year after the Dispersion. *Eliun* seems to be him whom the *Syrians* worshiped by the Name of *Rimmon*, 2 *Kings* v. 18. It is probably derived from *Rum* (רם), which denotes *high*, or *highest*, as *Eliun* does. And *Hesychius* interprets *Ραμὰς* (*Ramas*) by ὁ ὑψίστος θεὸς, the most high God.

(25) From *Beruth* the most ancient City *Berytus* probably had its Name. It lay between *Byblus* and *Sidon*. She was the *Baal-Berith*, i. e. the Goddess of *Berytus*, whom the *Israelites* worshiped after the Death of *Gideon*, *Judg.* viii. 33. ix. 4. See below Note 32.

(26) To this purpose *Lactantius* judiciously observes against the Stoical Allegories of the Gods, and making them celestial and mundane Elements: *Saturnum*, cum potentissimus rex esset, ad retinendam parentum suorum

" ful

“ful Sister called *Gee*: and on account of her blooming Beauty they
 “called the Earth (27) *Gee*, after her Name. Their Father *Eliun*,
 “or *Hypfistus*, being killed in a Fight with wild Beasts, [probably
 “in hunting when he was old] was deified after his Death, and wor-
 “shipped (28) by his Sons with Sacrifices and Libations. *Uranus*, suc-

memoriam nomina eorum *cælo terræque* indidisse; cum hæc prius aliis vocabulis appellarentur: qua ratione et montibus et fluminibus nomina scimus imposita. Neque enim, cum dicunt Poetæ de progenie Atlantis aut Inachi fluminis, id potissimum dicunt, homines ex rebus sensu carentibus potuisse generari; sed eos utique significant qui nati sunt ex iis hominibus qui vel vivi vel mortui nomina montibus aut fluminibus indiderunt. Nam id apud veteres maximeque Græcos usitatum fuit.—Non ergo mirandum, si nomina eorum *cælo terræque* attributa essent, qui reges genuerant potentissimos. Apparet ergo, non ex cælo natum esse, (quod fieri non potest) sed ex eo homine cui nomen *Urano* fuit. Quod esse verum Trismegistus auctor est. De fals. relig. lib. i. p. 52, 53. The same *Hermes Trismegistus* made *Uranus*, *Saturn*, and *Hermes*, of the same Family. Pimand. sect. 5. All this is perfectly agreeable to the Theogony of *Sanchoniatho*.

(27) The *Phœnician* Name of *Gee* was probably *Adma*, so called from her blooming rosy Complexion. Her Maiden Name was *Titæa*, and for her singular Modesty and other Virtues she was deified after her Death, and had a new Name given her, and was called *Gee*. So the ancient *Atlantians* related, apud Diod. Sic. lib. iii. p. 190. *Titæa* is derived from the *Phœnician* and *Hebrew* Word *Tit*, which signifies *Clay*, or *Earth*: and this Name might be given her, because she was *γερῆνης*, *terrigena*, as her Brother *Uranus* also was.

(28) *Eliun*, the Father of *Uranus*, was the first deified Hero after the Flood; and this was a few Years after the Dispersion of the Posterity of *Noah*, and in the sixth Century after the Flood, and before *Taaud* went into *Egypt*, and made a Settlement there. It might be about the 550th Year after the Flood, and the Year before *Christ* 2620. The *Greeks* had a Notion of a God who was older than *Uranus*, whom they called *Ophion*: but this was a fictitious Name; by which one of the old *Titans* was called. Apol. Rhod. Argon. lib. i. § 503. and they generally agreed, that the first and principal Gods were *Cælum* (*Cælus*) and *Terra*, as *Varro* observes, De L. Lat. and the old *Atlantii* related, that *Uranus* was the first deified Hero, as being the first who made Settlements, and brought Men from a wandering and savage Way of Life, and formed them into regular and civilized Societies: and that, being the first Observer of the Course of the Sun and Moon, they called the Heaven (*Uranus*) after his Name. Diod. Sic. lib. iii. p. 189, 190. *Eliun* might be *Sidon*, the eldest Son of *Canaan*: for he lived in the Country about *Sidon*.

“ceeding his Father in his Kingdom, married his Sister *Gee*, and had
 “by her four Sons, *Ilus* (29), called also *Cronus*, or *Saturn*, *Betu-*
 “*lus*, and *Dagan* (30), called also *Siton*, and *Atlas*. *Uranus* had
 “also many (31) Children by other Wives; which made *Gee* so jea-
 “lous and angry, that, after reproaching him, she parted from him.
 “*Uranus*, after his Separation from her, used often to force her to lie
 “with him, and then he left her. He also attempted to kill all the
 “Children he had by her: but *Gee* prevented him by the Assistance of

(29) *Ilus* is *Il*, or *El*, that is, the *strong God*; and so *Saturn* was called by the *Phœnicians* and *Syrians*, as we learn from *Damascius*: Φοίνικες ἢ Σύροι τὸν Κρόνον Ἡλ καὶ Βῆλ ἐπονομάζουσιν. Apud Phot. Bibl. Cod. ccxlii. p. 1050. Hence the Word Ἡλιος from Ἡλ, *potent Lord*, which Etymology the *Greeks* knew nothing of. And the *Affyrians* called their *Saturn* also Ἡλιος, or *Sol*, and also *Bel*. And *Procopius* saies *Saturn* was called *Bel*, Comm. in *Esai*. c. 46. Apud *Affyrios* *Bel* vocatur quadam sacrorum fuorum ratione et *Saturnus* et *Sol*. *Isidor*. Orig. lib. viii. c. 11. He was also called *El*, *Hel*, as *Servius* notes on the Verse of *Virgil*, *Æn*. i.

Per tot ducta viros antiquæ ab origine gentis, ♀ 682.

Servius saies: Regis (Beli) nomen ratione non caret. Nam omnes in illis partibus *Solem* colunt, qui ipsorum lingua *HEL* dicitur. Hence Ἡλιος. And the learned Dr. *Pezron* observes, that the old *Latin Saturn* was derived from and was the *Celtic Sadorn*, or *Satorn*, which Word signified the same as the *Phœnician El*, that is, *strong*, *valiant*, and *warlike*. *Antiquities of Nations*, p. 203.

(30) *Dagan* was called *Siton*, as being the Inventor of the Plough, and sowing Bread-Corn, as *Sanchoiatho* relates below. The Word signifies *Sitos*, *Frumentum*, Bread-Corn, or, according to *Philo*, *Siton*, Σίτων, i. e. a Field of Bread-Corn. See *Scalig*. Not. in fragm. p. 39. ad fin. Emendat. Temp.

(31) The ancient *Atlantii* related, that *Uranus* had forty-five Sons by several Wives, eighteen of which he had by his Sister *Titæa*, or *Gee*, who had each a proper Name; but the common Name of them all was *Titans*. And *Apollodorus* calls his Daughters *Titanidæ*, lib. i. c. 1. sect. 3. and so the ancient *Libyans* and *Arabians* related. Two of his Daughters, who were the eldest and most illustrious, were called the one *Basilea*, (the *Cybele* of the *Phrygians* and *Greeks*) and the other *Rhea* (or *Pandora* of the *Greeks*.) See *Diod*. Sic. lib. iii. p. 189—195. and also p. 201—207. The ancient *Cretans* gave the same Account of *Titæa*, and said, the *Titans* were so called from her Name. *Diod*. Sic. lib. v. p. 334. also *Schol*. on *Æschyl*. *Prometh*. p. 25. edit. Steph. 1557.

“ her

“ her Relations. When *Saturn* came to the Age of Manhood, by
 “ the Counsel and Assistance of *Hermes Trismegistus*, who was his
 “ Secretary, he made war upon his Father *Uranus*, to revenge the In-
 “ juries done to his Mother. *Saturn* had two Daughters, *Proserpine*
 “ and *Minerva*; the former of whom died a Virgin. By the Persua-
 “ sion of *Minerva* and *Hermes*, *Saturn* made him a Scythe and Spear
 “ of Iron. After this *Hermes*, by magical Charms, excited an eager
 “ Desire in the Allies of *Saturn* to make war upon *Uranus*, on account
 “ of his ill Usage of *Gee*: and by their means *Saturn*, in the War
 “ with *Uranus*, drove him out of his Territories, and possessed his
 “ Kingdom. In this War *Saturn* seized the beloved Concubine of his
 “ Father *Uranus*, who was with Child by him; and gave her in Mar-
 “ riage to his Brother *Dagan*. She brought forth a Son begotten by
 “ *Uranus*, and called him *Demaroon*. *Saturn* walled his Palace about,
 “ and built *Byblus*, the (32) first City of *Phœnicia*. Afterward, having
 “ a Jealousy of his Brother *Atlas*, by the Advice of *Hermes*, he threw
 “ him into a Pit, and buried him under a Heap of Earth. About this
 “ Time the Sons of the *Dioscuri* made Ships of Burthen, in which
 “ they sailed: and, being cast upon the Coast near Mount (33) *Cassius*,
 “ they consecrated a Temple in the Place. The Allies of *Ilus*, or *Sa-*

(32) *Nonnus*, in his *Dionysiacs*, lib. xli. p. 695, and 707. saies, *Beroë*, which the *Romans* called *Berytus*, was the first City in the World:

Πρωτοφανής Βερόη πέλε σύγχρονον ἡλικι κόσμῳ.

Ἰέες Ἀυσονίων —

Βηρυλὸν καλέουσιν —

Καὶ Βερόης ναύσταθλον πόλιν πρωτόπαρον ἔδειξεν,

Ἦν Κρόνον αὐτὸς ἔδειμε —

Ἦ ἡ Βηρυλὸς κλισιά ἐστὶ Κρόνου, ἐν μικρῇ μεγάλῃ γρομφῇ, καὶ ἰσχυρῇ, διὸ καὶ ἔτιως ἐκλήθη. Βηρύτ γὰρ τὴν ἰσχυρὴν οἱ Φοίνικες λέγουσιν. Schol. Eustath. in Dionys. Perieg. apud Fabric. Biblioth. Lat. p. 602. Vid. Steph. in voce, et Bochart. Geog. Sac. p. 743. Ἦ ἡ Βύβλος κλισία καὶ αὐτῇ Κρόνου. Schol. Eustath. apud Fabric. ibid.

(33) *Cassius* was about forty Miles from *Pelusium*, as *Strabo* and *Pliny* reckon: and he and *Pliny* mention the Temple of *Jupiter Cassius*. See *Strab.* Geog. lib. xvi. p. 1103. and *Steph.* voce *Cas*. Here we have the first Account of Sailing, after the Flood, which is any where mentioned in History; and also of the first Temple any where built, excepting that by the first Em-

“ turn,

“ turn, who were his Contemporaries, were called from him *Elobim*,
 “ or *Saturnians*. *Saturn* having a Suspicion of his Son *Sadid*, slew
 “ him with his own Sword. He likewise cut off the Head of one of
 “ his own Daughters: so that all the (34) *Elobim* were astonished at
 “ his Conduct. After some Time *Uranus* being in Exile, sent his
 “ Daughter (35) *Astarte*, who was a Virgin, with two of her Sisters,
 “ *Rhea* and *Dione*, to kill *Saturn* treacherously: but he captivated
 “ them with Love, and married them. This coming to the Know-
 “ ledge of *Uranus*, he sent *Eimarmene* and *Hora*, with other of his
 “ Allies, to make war upon *Saturn*. But he inveigled these also, and
 “ detained them. About this Time it was that *Uranus* invented the

peror *Hoang-Ti* in *China*, which may be as old. *Dionysius* saies, the *Phœnicians* were the first who ventured out to Sea in Ships:

Φοίνικες —

Οἱ πρῶτοι νηέσιν ἐπερῆσαντο θαλάσσης. *Perieg.* § 907.

(34) *Philo* here has put θεῶς the rendering of *Elobim*, or *Eloeim*. But these *Elobim* were not Gods, but called *Elobim* from *Saturn's* Name *El*, and were *Saturnians*, his Allies: and therefore he should have let the *Phœnician* Word stand here as he did just before: and this Word is rightly wrote *Eloeim*.

(35) *Astarte* is the Goddess whom *Plato* calls the ancient and celestial *Venus*; who was, he saies, the Daughter of *Uranus*. *Sympos.* p. 1179. She was the Goddess of the *Sidonians*, whom *Solomon* worshiped amongst other Idols, 1 *Kings* xi. 5, 33. She had a Temple at *Tyre*, which, being old and decayed, *Hiram*, Son of *Abibalus*, pulled down, and built a new one, which he dedicated to her. This was before the building of *Solomon's* Temple, *Jos. Ant.* *Jud.* lib. viii. c. 5. She was the *Babylonian Juno*, called *Belthis*. Βήλθης ἡ Ἥρα, ἡ Ἀφροδίτη. *Hesych.* And as *Bel* was the Sun, so *Belthis* was the Moon. *Cicero* calls the *Syrian Venus Astarte*: and she is her whom he calls the first *Venus*, born of *Cælum*, *De Nat. Deor.* lib. iii. c. 23. She was called by the *Egyptians Athur*, which signified a Cow, which was her Symbol, and was their celestial *Venus* and *Isis*. Hence ἀθυρδέν is παίζειν, μιγνύειν, as *Hesychius* explains it. *Herodian.* lib. v. c. 15. speaking of the celestial *Venus*, saies; Φοίνικες Ἀστροάχλω (it should be Ἀσάχλω) ὀνομάζουσι, σελήνῳ εἶναι θέλοντες. See more below. But because *Astarte*, *Isis*, and other deified Heroines, were worshiped in the Moon, we must not think they were all different Names only of the same Person; or that they lived at the same Time or in the same Country. For *Astarte*, the *Phœnician* Goddess, was many Years older than the *Egyptian Isis*.

“ (36) *Baty-*

“(36) *Bætylia*, which were Stones formed by Art, and animated by
“ Consecration.

(36) The *Bætylia* were small Images cut out of Stone, and supposed to be animated by Consecration to the Gods who were believed to reside in them, and to make them oracular. *Uranus* called them *Bætylia* from his Son *Bætylus*. These λίθοι ἐμψυχοί are the most ancient kind of Superstition performed by Images. This is the Stone which *Saturn* is related to have devoured instead of his Son *Jupiter*. Hefyc. in voc. et etymolog. M. p. 192. Phavorin. Lex. in voce. This Stone was worshiped as a Deity. The *Latins* called it *Terminus*: Qui lapidem colunt informem, cui nomen est *Terminus*; is est quem pro Jove Saturnus dicitur devorasse. Lact. Div. Institut. lib. i. c. 20. *Jamblichus* called them ἀγάλματα θεῶν μετεσίας ἀνάπλεα, in a Treatise he wrote about Statues, which is mentioned by *Photius*, Biblioth. cod. ccxv. p. 553. This Stone is mentioned by *Hesiod*, Theogon. v. 485. See *Clerc's* Not. on the Place. *Priscian*, the old Grammarian, calls it the God *Abdir*, or *Abadir*, quem Græci Βαίτιλον vocant, edit. Venet. 1519. The *Parisian* Edition 1517. reads corruptly Ἀδατήρα for Βαίτιλον. An Oath was taken by this Stone, which was very awful, according to *Apuleius*; and this *Cicero* calls, Jovem lapidem jurare, Epist. ad Trebat. And *Lampridius* calls them *Lapides Divi*, Vit. Heliogab. See *Bochart*. Chanaan. lib. ii. c. 2. p. 708. They were thought to be so animated as to move themselves. *Damascius* mentions a *Bætylus* which flew in the Air, apud Phot. p. 1062. and describes the Form of it, viz. that it was round, or spherical, whitish, (though they were also of other Colours) and in Diameter a Span. It gave an Answer, when consulted, as an Oracle, by emitting a Voice. Some of them were consecrated to *Saturn*, *Jupiter*, the Sun, and other Deities, p. 1063. These were the ancient *Talismanical* Figures, made and consecrated under a certain Configuration of the Planets; and which were believed to draw into them Influxes from the Deities to whom they were consecrated. *Plotinus* speaks of them as magical Images, used by the Ancients to invite the Gods into them. Ennead. iv. lib. iii. c. 11. Such as these were the *Syrian* and *Chaldean* *Teraphim*, which *Laban* had, Gen. xxxi. 19. and which were used as *Dii Penates*; and for Spells to avert Evils of all sorts; and for Divination, and to be consulted as Oracles. Hence they seem to have their Name from the *Syriac* Word *Teraph*, percunctatus est, as the *Polyglott Lexicon* informs us, p. 3951. Agreeably to which Interpretation the *Septuagint Greek* Version in Zach. x. 2. render *Teraphim* by σποφθελγόμενοι. And from this Place, and also *Ezech.* xxi. 21. it appears, that they were consulted as Oracles; and Responses were made from them either by the Artifice of Priests or by dæmoniacal Possession. And hence we may see the Reason why *Rachel* carried away her Father's *Teraphim*, Gen. xxxi. 19. lest, by consulting them, he should have discovered which Way she had fled from him.

“ Saturn had by his Sister *Astarte* seven Daughters, called (37) *Titanidæ*: and he had as many Sons by *Rhea*, the youngest of which
 “ was deified as soon as he was born. He had also Daughters by
 “ *Dione*; and two Sons by *Astarte*, called by Names signifying
 “ (38) *Love* and *Desire*. But *Saturn*’s Brother *Dagan*, having found
 “ out Bread-Corn and the Use of the Plough, was called *Jupiter Ara-*
 “ *trius*. *Sydyc* lay with one of the *Titanidæ*, and had by her *Æscula-*
 “ *pius*. *Saturn* also had three Sons born in *Peræa*, (in the Country
 “ beyond *Jordan*) viz. *Saturn*, so called after his (39) Father; *Ju-*
 “ *piter* (40) *Belus*, and (41) *Apollo*.

(37) The seven *Titanidæ* were, as *Apollodorus* reckons them, *Tethys*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Dione*, *Tbia*. But he makes them the Daughters of *Uranus* and *Gee*, lib. i. c. 1. *Hesiod* also makes them the Daughters of *Uranus*, but omits *Dione*, *Theogon.* § 135, 136. *Diodorus Siculus* makes them also the Daughters of *Uranus*, but mentions only five of them, and omits *Dione* and *Tbia*, *Biblioth.* lib. v. c. 66. p. 383. *Wessél.* See above after Note 30.

(38) *Orpheus* said, *Cupid*, i. e. *Love*, was the Son of *Saturn*: and most of the Ancients agreed, that his Mother was *Venus*, or *Astarte*. But the most ancient Poet, *Lycius Olen*, said, his Mother was *Lucina*. *Pausan.* *Bœot.* p. 302.

(39) This younger *Saturn* was him who was said to be the Father of *Osiris* and *Isis*, as *Diodorus Siculus* relates from an ancient Inscription of the Pillars dedicated to them in *Nysa*, a City of *Arabia*, lib. i. p. 24. also p. 13.

(40) *Jupiter Belus* was the great *Assyrian*, and *Persian*, and *Babylonian* God, who was also called *IL*, *EL*, and *Saturn*. *Servius* saies: *Assyrios* constat *Saturnum* (quem eundem et *Solem* vocant) *Junonemque* coluisse. Hence it appears, that *Saturn*, who is called *EL*, or *Sol*, is the *Jupiter Belus*, Son of *Saturn*, who married his Sister *Juno*, who was their celestial *Venus*. That the *Babylonian Belus* was *Jupiter*, is testified by *Berosus*, one of his Priests, who saies: Βῆλ ὁ ἐν καὶ Δία μετεμνηνόμενον. *Apud Euseb. Præp. Evang.* He was worshiped by this Name amongst the ancient *Persians*, as *Agathias* relates from *Berosus* and other ancient *Asiatic* Writers, *Hist.* lib. ii. *Herodotus* also relates, that the *Babylonian Belus* was called *Zêc*, *Jupiter*. *Eusebius*, *Chron.* lib. i. p. 9. saies, *Tharæ* anno 28 *Assyriorum* rex primus *Belus* mortuus est, quem *Assyrii* Deum, (perhaps he wrote *Δία*, *Jovem*) et alii dicunt *Saturnum*. So it appears, that *Saturn* and *Jupiter Belus* were either confounded, or were both worshiped in *Assyria* and at *Babylon*. But *Saturn*, the Father of *Belus*, was a *Syrian* and *Phœnician* Deity, and *Jupiter*, his Son, seems to have been the proper *Assyrian* and *Babylonian Belus*. He might

“ Contem-

“ Contemporary with these were *Pontus*, *Typho*, and *Nereus* the
 “ Father of (42) *Pontus*. *Pontus* had a Son called (43) *Neptune*, and
 “ a Daughter called *Sido*, who had a most charming Voice, and found
 “ out the Art of Singing in Measure. *Melicartus*, who is called
 “ (44) *Hercules*, was the Son of *Demaroon*. *Uranus* made war against

make Walls about *Babylon*, and thence be said to be the Builder of it ; and the old Poet *Dorotheus* of *Sidon*, cited by *Julius Firmicus*, might call *Babylon* ὁρχαίη βαβυλῶν τυρίη βήλοιο πόλισμα because this *Belus* was of *Tyrian* Original. He was the *Persian* Ἡλ, or *Sol*, called *Jupiter*, whom *Cyrus* invoked Ζεῦ πάριωι καὶ Ἡλίε. *Xenoph.* *Cyr. Institut.* lib. viii. p. 234. And he was the *Persian Jupiter*, called *Mithras*, Εἴτε σὺ Μίθρης — Ἡέλιος βαβυλῶν — *Nonni Dionys.* lib. xl. p. 685.

(41) This *Apollo* might be him called *Carneus*, and might be worshiped, with *Astarte*, at *Carnaim*, a large Village in *Batanea*, beyond *Jordan*. See *Reland.* *Palæst.* tom. ii. p. 696. He might be called *Carneus* from his Father *Cronus*, whose Name is denominated from *Keren*, *Cornu*. But it is probable, that *Asteroth Carnaim*, mentioned *Gen.* xiv. 5. was so called from *Astarte*, the Sister of *Cronus*, *Saturn*, who had on her Head Bull's Horns, as a Symbol of Royalty.

(42) *Apollod.* *Biblioth.* lib. i. c. 2. saies, *Nereus* was the Son of *Pontus*, perhaps he meant *Oceanus*, for he adds, that *Nereus* was the Son of *Oceanus*. Now *Oceanus* was the Son of *Uranus*, and elder Brother to *Saturn*. So this Genealogy was, *Uranus*, *Oceanus*, *Nereus*, *Pontus*, *Neptune*.

(43) *Neptune* at first lived at *Berytus*, as *Sanchoniatho* relates : but went thence with the *Cabiri* into *Egypt*, and inhabited the Sea-Coasts of the *Libyan* Parts of *Egypt*, *Marmarica*, now *Barca*, and was worshiped by the *Libyans*, as *Herodotus* tells us, lib. ii. c. 50. His Name might be derived from *Nephtun*, which in the *Egyptian* Language signified the extreme mountainous Parts of the Country adjoining to the Sea. *Plut.* de *Isid.* et *Osir.* p. 366. Hence it is probable, that this Country was first inhabited by the Descendants of *Naphtubim*, one of the Sons of *Misraim*, *Gen.* x. 13 ; as the *Libyan Egypt* was by the Descendants of his Brother *Lehabim*.

(44) *Melicartus*, called *Hercules*, was the first of the Name who was very anciently worshiped at *Tyre*. His Name *Melicartus* is probably derived from *Melech*, rex, and *Artes*, (whence comes Ἄρης, *Mars*) fortis, i. e. the strong or powerful King. Hence he was called Μάλικα, τὸν Ἡερκλέα, *Hercules the King*. *Hesych.* See *Voss.* *Orig. Idolat.* lib. i. p. 167, 168. According to the Account of *Herodotus*, which he had from the Priests of *Hercules* at *Tyre*, he was worshiped there as soon as the City was built, which was two thousand three hundred Years before *Herodotus* was there about the Year before *Christ* 450. And by this Computation *Hercules* was worshiped

“ *Pontus*, and associated with his Son *Demaroon*, who invaded the
 “ Territories of *Pontus*; but *Pontus* put him to Flight, and he vowed
 “ an eucharistical Sacrifice for his Escape. At length, *Ilus*, called *Sa-*
 “ *turn*, in the thirty-second Year after his seizing his Father’s King-
 “ dom, having by a Stratagem got *Uranus* into his Power in an inland
 “ Place, he cut off his Privities; and *Uranus* died upon the Spot, and
 “ was there deified. After the Death of *Uranus* (45), *Astarte*, called

at *Tyre* 2750 Years before the *Christian* Æra, Lib. ii. c. 44. But *Tyre* could not be so old by more than an hundred Years, if it was built upon the Dispersion of the Descendants of *Noah*. *Hercules* might be born before the Dispersion; and he lived in the Age of the *Titans*, and assisted *Jupiter* in his Wars with them, as, *Diodorus Siculus* saies, was universally agreed, Lib. i. p. 21. And if these Wars broke out upon the Dispersion, they were about the Year before *Christ* 2637. However, we may certainly conclude, that the *Tyrian Hercules* was the first, and older than the *Egyptian*; and the *Egyptian Hercules* was older than the *Cretan*; and the *Cretan* was older than the *Theban*. But the *Greeks* ascribed the Actions of all the *Hercules*’s to their *Theban*, the latest of all.

(45) *Astarte* is the first Idol mentioned in Scripture, *Gen.* xiv. 5. where *Astaroth Karnaim* was called from her, in the Time of *Abraham*, and before. She is called *Astarte*, Goddess of the *Sidonians*, and was worshiped by *Solomon*, 1 *Kings* xi. 5, 33. and before by the *Israelites*, see *Judg.* ii. 13. x. 6. 1 *Sam.* vii. 4. xii. 10. xxxi. 10. She was the *Phœnician Venus*, and worshiped in the Moon; whence she was called the celestial *Venus*. She had Temples all over *Phœnicia*; and had especial Veneration paid to her at *Tyre*, *Sidon*, and *Byblus*. *Lucian* saies: “Ενι ἧ καὶ ἄλλο ἱερὸν ἐν Φοινίκη μέγα, τὸ Σιδωνιοῖς ἔχουσι, ὡς μὲν αὐτοὶ λέγουσι Ἀσάρις ἐστὶ. Ἀσάριον δ’ ἐγὼ δοκέω Σελωαίῳ ἑμμεναι. De Dea Syr. p. 453. edit. Amstel. 1743. An ignorant Priest told *Lucian*, that she was the Sister of *Europa*. He adds presently after, p. 454. Εἶδον ἧ ἔ ἐν Βύβλῳ μέγα ἱερὸν Ἀφροδίτης Βυβλίνης, ἐν τῷ καὶ τὰ ὄργανα ἐς Ἀδωνιν ὀπιτελέεσσι. She is called by *Herodotus* Ἀφροδίτη ἑρηνία. Lib. i. c. 105, 131. She was worshiped by the *Arabians*, *Persians*, and *Assyrians*. She had also a Temple at *Athens*, as *Pausanias* relates: “Ιερὸν ἐστὶν Ἀφροδίτης Οὐρανίας. Πρώτους δ’ ἀνθρώπων Ἀστυγίοις κατέστη σέβειν τὴν Οὐρανίαν· μετὰ ἧ Ἀστυγίης, Κυπρίων Παφίους, καὶ Φοινίκων τοῖς Ἀσκάλωνα ἔχουσιν ἐν τῇ Παλαιστίνῃ. Παρὰ ἧ Φοινίκων Κυβήλοισι μαθόντες σέβουσιν. Attic. p. 14. *Lucian* also saies, she was the *Assyrian Juno*. And the *Sidonians* and *Carthaginians* worshiped her under that Name: whence *Virgil* saies:

Hic templum Junoni ingens Sidonia Dido

Condebat.

Æn. i. v. 446.

“ the

“ the greatest Goddess, and Jupiter Demaroon, and Adod (46), King
 “ of the (Eloim) Gods, or Saturnians, reigned in that Country (Phæ-
 “ nicia), with the Consent of Saturn. Astarte placed upon her Head
 “ (47) Bull’s Horns, as an Ensign or Symbol of Royalty. But tra-
 “ velling about the Country she found a (48) Star which had fallen

And August. in Lib. Jud. Quæst. xvi. faies : Solet dici Baal nomen esse apud gentes illarum partium Jovis, Astarte vero Junonis. She was also the Syrian Atargatis and Derceto, as appears from Artemidorus. Oneirocrit. lib. i. c. 9.

(46) Adod is the God whom Macrobius calls Adad, and joins with Astarte, whom he calls Adargatis, or Atargatis, and faies, these two are the chief Phœnician and Syrian Deities. Assyrii (i. e. Syri) Solem, sub nomine Jovis, quem Dia Heliopoliten cognominant, maximis ceremoniis celebrant in civitate quæ Heliopolis nuncupatur. Afterwards he adds : Assyrii (Syri) Deo (Soli) quem summum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio significat Unus, [but this is a Mistake, for Unus is the Interpretation of Abad] hunc ergo ut potentissimum adorant Deum, et subjungunt eidem Deam nomine Adargatin [Atargatin vet. edit. 1524.] omnemque potestatem cunctarum rerum his duobus attribuunt. Saturnal. lib. i. c. 23. Adad seems to be the true Name, and was the Syrian and Babylonian Bel, or Jupiter : and Hesychius faies, the Babylonian Juno was called Ada, which is probably derived from Adad. Atargatis was also Juno, and the celestial Venus. So Adad was the same as Adonis, and Ada the same as Astarte, and they were worshiped in the Sun and Moon.

(47) Horns were esteemed Emblems of Power and Sovereignty amongst the Eastern Nations ; and especially the Horns of a Bull, who is the Head of tame Creatures. Isis had the same Emblem on her Statue, who was amongst the Egyptians the same that Astarte was amongst the Phœnicians and Syrians. Ἰσις ἡ ἀγάλμα ἐὼν γυναικῆιον βοκερῶν ἐστὶ, καὶ ὡς ἑλλωες τὴν Ἰσὶν θεάφασιν. Herodot. Euterp. c. xli. Astarte was the greatest Phœnician and Syrian Goddess, as Isis was of the Egyptians ; and the Ceremonies of her Worship were derived from those of Astarte, who was the elder Goddess ; and not, as Kircher supposes, those of Astarte were derived from Isis, Oedip. Ægypt. tom. i. p. 326. But both were instituted originally by the Cabiri.

(48) This Star was a bright-shining Gem, or precious Stone, called the Lyncis, or Carbuncle, which was fixed upon the Head of the Image of Astarte, and shone with a great Lustre in the Night. Lucian mentions it ; speaking of the Statue of Astarte at Hierapolis, he faies : Τὸ ἥ μείζονος λόγος ἄξιον, τῷτο ἀπηγγήσομαι. Λίθον ὅτι τῇ κεφαλῇ φορεῖται, λυχνὶς καλεῖται, ἔνομα ἥ οἱ ἔργα ἡ σω-τυχίη· ἀπὸ τῆς ἐν νυκτὶ σέλας πολλὴν ἀπολάμπει· ὑπὸ ἧ οἱ καὶ ὁ νηὸς ἅπας, οἷον ὑπὸ λυχνιοῖσι, φαίνει·—ιδείτω ἥ ἐχὼ καὶ ἄλλα πυρώδεια. De Dea Syr. c. xxxii.

“ from

“ from Heaven ; and taking it up she consecrated it in the holy

“ Island (49) *Tyre*. *Astarte* is the *Phœnician Venus*.

“ *Saturn* traversing various Countries gave the Kingdom of *At-*
 “ *tica* to his Daughter (50) *Athene* or *Minerva* ; and to avert a de-

(49) By this Account insular *Tyre* was inhabited before the City which was built on the Continent near it, and called *Palætyrus*, or old *Tyre*. And if this was so, it might be evacuated after the building of that City ; and was rebuilt, and became famous after the Destruction of old *Tyre*. The Prophet *Isaiah* mentions it as a very ancient City, ch. xxiii. 7. when *Palætyrus* was standing, and in a flourishing State. To shew the Probability of the Account of the Antiquity of insular *Tyre*, it is observable, that *Strabo* saies it was a Doubt whether *Tyre* or *Sidon* was the most ancient City, and which of them ought to be esteemed the Metropolis of *Phœnicia*, Lib. xvi. p. 1097. He speaks of insular *Tyre*. *Arrian* saies, that *Hercules* was worshiped by the *Tyrians* (in insular *Tyre*) many Generations before *Cadmus* came to *Thebes*. *Exposit. Alex.* lib. ii. p. 125, 126. and therefore *Curtius* is mistaken in writing that insular *Tyre* was built by *Agenor*, who was the Father of *Cadmus*, lib. iv. c. 4. sect. 19. This might be true of *Palætyrus* so called, on the Continent, which is mentioned in the Book of *Joshuah*, ch. xix. 19. though it was probably older than the Time of *Agenor*. *Josephus* also is mistaken in making this *Tyre* to have been built 240 Years before *Solomon's* Temple, *Antiq. Jud.* lib. viii. c. 3. and no less *Justin* from *Pompejus Trogus*, who relates, that *Tyre* was built the Year before the taking of *Troy*, i. e. the Year before *Christ* 1184. lib. xviii. c. 3. But the oldest Account, and that which is nearest to that of *Sanchoiatho*, concerning insular *Tyre*, is the Relation of *Herodotus*, which he had from the *Tyrian* Priests of *Hercules*, who told him that the City and the Temple of *Hercules* were built together 2300 Years before, or before the Birth of *Christ* 2750 Years. And *Sanchoiatho* might reckon it so old ; but I think it must have been later by above an hundred Years. Hence we see, how greatly mistaken all Chronologers have been in following the Relations of *Josephus* and *Justin* ; and much more those who imagine insular *Tyre* was first built upon the Destruction of the *Tyre* upon the Continent (the Remains of which were afterward called old *Tyre*) by *Nebuchadnezzar* in the Year before *Christ* 571. So it appears from the best and oldest Evidence, that insular *Tyre* was inhabited about the same Time with *Sidon* ; and before the building of the inland *Tyre*, which might be built probably by a Colony from the Island ; and afterward became the Seat of the *Tyrian* Kings. This has never yet been rightly understood.

(50) This was the first *Athene* or *Minerva* of the five mentioned by ancient Authors : and she was older than her who was worshiped at *Sais* in *Egypt*. See *Cicer. de Nat. Deor.* lib. iii. c. 23. *Clem. Alex. Protrept.* p. 17.

“ destructive Pestilence, he offered an only Son which he had [by a
 “ Nymph of the Country whose Name was *Anobret*, p. 40.] for
 “ (51) a Burnt-Offering to his Father *Uranus*.

Jul. Firm. de Error. prof. Relig. p. 43, 44. edit. Oxon. Arnob. adv. Gent. lib. iv. p. 135, 136. She was the Daughter of *Saturn* by *Themis*, as the ancient *Panchæans* related. Diod. Sic. lib. v. p. 321.

(51) Here we have the Original of that barbarous and inhuman Custom of sacrificing Men and Children, begun, as is related, by *Saturn*; and instituted by the *Cabiri*, in *Phœnicia* and *Canaan*, and wherever they travelled: it was carried either by *Taaut* or the *Cabiri* from *Phœnicia* into *Egypt*, where it was practised in the most ancient Times. This History of *Saturn's* sacrificing an only Son is mentioned by *Eusebius* in two other Places from *Philo*, viz. p. 40. and lib. iv. p. 156. in which Places this Son is called *Jeud*, which in the *Phœnician* Language signifies *only-begotten*; and the Nymph by whom he had him is called *Anobret*; that is, very *beautiful*, or *well-favoured*, or *ravishing*: the Word seems to have an immodest Meaning. *Saturn* in both Places is called *Israel*, *Ἰσραήλ*, by a Mistake of the Copier. It was in *Philo's* Copy *Ιλ* or *Ηλ*, which was the *Phœnician* Name of *Saturn*, as observed above: the Transcriber probably took it to be *ΙΗλ*, i. e. *ΙΣΡΑΗΛ*, as the Word is wrote in ancient Manuscripts. It is so written in the most ancient *Alexandrian* MS. of the Old and New Testament; and other very ancient Manuscripts. And as the Custom of sacrificing Men to *Saturn*, the principal God worshiped in *Phœnicia* and *Canaan*, prevailed in these Countries when *Abraham* sojourned in the Land of *Canaan*, it might be the Reason why the true God of Heaven and Earth thought fit to shew, in the Example of *Abraham*, that such Sacrifices were so far from being acceptable to him, that he forbad this holy Patriarch to sacrifice his Son to him, even after that, for a Trial of his Faith and Obedience, he himself had commanded him *to offer him up for a Burnt-offering*, Gen. xxii. 2. This shewed, that no Pretence of paying Honour to God, or of appeasing his Anger, could justify so unnatural and barbarous a Rite of Religion as the Offering of human Sacrifices: and for this Reason this wicked Custom of the *Canaanites* is forbidden to the *Jews*, Lev. xviii. 21. xx. 2. Deut. xviii. 10. Ps. cvi. 37, 38. Whence it appears, that the *Jews* had practised it when they worshiped the Gods of *Canaan*. Whether *Sanhoniatho* feigned the Story of *Saturn's* sacrificing his Son, from *Moses's* Account of *Abraham's* offering up his Son, is uncertain: but it appears from other Passages, that he had either seen the Writings of *Moses*, or had received some Account of them from *Gideon*, or *Jerobaal*. However this was, the *Phœnicians*, *Canaanites*, and other Nations, offered human Sacrifices to *Saturn* (who was the Institutor of them) many Years before the Time of *Abraham*; though none were then offered in *Chaldaea*. At

“ After

“ After this he circumcised his own Privities ; and compelled all his
 “ Allies to do the same. Soon after he deified after his Death another

first they were offered to avert public Calamities and Dangers only : but afterwards Captives taken in War were sacrificed ; and amongst some, the most noble Youths, and also innocent Infants, were offered to Idols, from mere diabolical Devotion and Superstition. Ἐθὺς ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς καὶ κινδύνων, ἀντὶ τῶ πάντων φθορᾶς τὸ ἡγαπημὸν καὶ τέκνων οὐκ ἀποκτείνεσθαι ἢ πώλεωσιν ἢ ἔθνεσιν εἰς σφαγὴν ἀποδιδόναι λύτρον τοῖς τιμωροῖς δαίμοσι. Phil. Bybl. apud Euseb. Præp. Ev. lib. i. p. 40. Porphyry saies : Φοινῖκες ἐν ταῖς μεγάλαις συμφοραῖς ἢ πολέμων ἢ αὐχμῶν ἢ λοιμῶν θύοντο καὶ φιλάτων τινὰ ἀπὸ φιζούλης Κρόνου. De Abf. lib. ii. sect. 56. And he observes from *Ister*, or *Istrus*, that this Custom was instituted by the *Curetes* : Τὰς Κερήτας τὸ παλαιὸν τῷ Κρόνῳ θύειν παῖδας. This was one of the great Sins of the *Cananites*, for which God destroyed them, *Deut.* xii. 29, 30, 31. See Phil. Jud. de Abrah. p. 293. These human Sacrifices were at first offered only to *Saturn*, who on that account might be said to devour his Children ; but afterwards they were offered to the Gods of almost all Nations. Saturnus filios suos non exposuit, sed voravit. Merito ei in nonnullis Africæ partibus a parentibus infantes immolabantur, blanditiis et osculo comprimente vagitum, ne flebilis hostia immolaretur. Tauris etiam Ponticis et Ægyptio Busiridi ritus fuit hospites immolare : et Mercurio Gallos humanas vel inhumanas victimas cædere. Romani Græcum et Græcam, Gallum et Gallam sacrificiis viventes obruere ; hodieque ab ipsis Latiaris Jupiter homicidio colitur. Minut. F. cap. xxx. See Lact. de fals. relig. lib. i. c. 21. Eusebius observes from several Historians cited by Porphyry, Clemens Alexandrinus, and others, that the Custom of human Sacrifices prevailed in *Rhodes*, *Salamis*, and thereabout : at *Helopolis* in *Egypt* ; at *Chios*, *Tenedos* : amongst the *Lacedæmonians*, *Arcadians*, *Phœnicians*, *Libyans*, *Syrians*, *Arabians*, (to which we may add *Æthiopians*, *Babylonians*, and *Persians*) *Carthaginians*, *Africans*, *Thracians*, and *Scythians*, Præp. Evang. lib. iv. c. 16, 17. It prevailed also amongst the ancient *Gauls*, *Goths*, *Germans*, and *Latins*. The Idols to whom these Sacrifices were offered were *Saturn*, *Jupiter*, *Mars*, *Mercury*, *Bacchus*, *Apollo*, *Astarte*, *Venus*, *Juno*, *Minerva*, *Diana*, and *Osiris* and *Isis*. See Diod. Sic. lib. iv. p. 248. and lib. i. p. 79. Plut. de Isid. et Osir. p. 380. Tacit. de mor. German. Lucan. lib. i. v. 444. etc. See also Kirch. Oedip. Ægypt. tom. i. p. 329, 331. Saubert. de Sacrific. c. xxi. p. 515—535. The *Carthaginians* were most devoted to this barbarous Superstition ; as *Plato* observes in his *Minos*, p. 565. But he adds, that this Custom was esteemed impious and unholy (ἀνόσιον) amongst the *Athenians* ; though other Authors charge them with the Practice of it. *Diodorus Siculus* describes the Statue of *Saturn* at *Carthage*, in which the sacrificed Children were burnt. It was made of Brass, and the Hands were hollow, and extended to receive the

“ Son

“ Son whom he had by *Rhea*, and who was called *Muth*; the
 “ (52) *Phœnicians* call him *Pluto*, and *Death*. Afterward *Saturn*
 “ gave the City *Byblus* to his Sister *Dione*, who is the (53) Goddess
 “ *Baaltis*. And he gave *Berytus* to *Neptune* and the *Cabiri*, and to
 “ Husbandmen and Fishermen; where they consecrated the Remains
 “ of *Pontus*. But before this, the God *Taaut*, having imitated the
 “ Art of *Uranus*, he made Images of *Saturn* and *Dagon*, and the rest
 “ of the Gods: and also formed the (54) sacred Characters of the
 “ Elements.

Children, which were no sooner put into them but they rolled down into a Furnace of Fire which was made in the Body of the Idol, Lib. xx. p. 756. See there the Notes of Wesselingius: and the Image of *Saturn*, or *Moloch*, in Kircher. Oedip. Ægypt. tom. i. p. 334. This, as *Diadorus* remarks, verified the old Greek Fable of *Saturn's devouring his Children*.

(52) *Pluto*, Πλούτων, being a Greek Name as well as Θανάτης, I suspect, that instead of Φοίνικες we should read Ἑλλώες. For the *Phœnicians* called him *Muth*, i. e. Death; not *Pluto*.

(53) *Baaltis* is the same Name with Βήλτις or Βήλθις, *Beltis* or *Belthis*, which is the Name by which *Megasthenes* and *Abydenus* call the *Assyrian* and *Babylonian Juno*. She seems to be the *Byblian Venus*, worshiped at *Aphaca*, between *Heliopolis* and *Byblus*, upon Mount *Libanus*; and called *Venus Aphacis*, or *Aphacitis*. Zosim. Hist. lib. i. c. 58. *Macrobius* (Saturnal. lib. i. c. 21.) calls her *Architis*, by Mistake either of himself or Copier, for *Aphacitis*, as *Selden* observes, De Dis Syr. syntag. ii. c. 4. p. 278, 279.

(54) These sacred Characters were the sacred symbolic Characters of the mundane Elements, Sun, Moon, Stars, Earth, Air, Fire, Water, which were worshiped by the *Phœnicians*, as *Philo Byblius* saies, apud Euseb. Præp. Evang. lib. i. p. 33. as observed above. They are mentioned by *Stobæus* from an old *Hermaical Book*, wherein *Isis* is represented saying to *Horus* her Son, that *Hermes laid up the sacred Symbols of the mundane Elements near the Adyta of Osiris*. Πλησίον τῷ Ὀσίρειδ' ἐκεῖθεν τὰ ἱερὰ τῶν κοσμικῶν στοιχείων σύμβολα. Eclog. Phys. lib. i. p. 117. These were called στοιχεῖα; and hence came the Talismans of the *Sabians*, which were Teraphim, or little Images, made by an Horoscope, and were believed to receive Influences from the Stars under whose Aspect they were made. The Superstition of elementary Worship is elegantly expressed in the ancient Book of the *Wisdom of Solomon*: Surely vain are all Men by Nature, who are ignorant of God; and could not out of the good Things that are seen, know him that Is: neither by considering the Works did they acknowledge the Work-master: but deemed either Fire, or Wind, or the swift Air, or the Circle of the Stars, or the vio-

“ But he contrived for the Image of *Saturn*, as an Emblem of his
 “ Royalty, two Eyes placed in his Forehead and two in the hinder
 “ Part of his Head: two of these were (55) half closed [and the other
 “ two were open and direct]. He also placed four Wings on his
 “ Shoulders, two of them were (stretched out and) in a flying Atti-
 “ tude, and the other two were (dropped and) let down as at Rest.
 “ The symbolical Meaning of the Eyes was, that *Saturn* saw (and
 “ watched) whilst he slept; and slept whilst he was watching. And
 “ the Symbol of the Wings denoted, that whilst he was at Rest he
 “ flew, and rested whilst he flew. But he placed two Wings only on
 “ the Shoulders of the other Gods, to represent their attending *Saturn*
 “ in their flying. He also placed two Wings on the Head of *Saturn*,
 “ one to denote the (56) *intellectual* and governing Power of the Mind;
 “ and the other the *sensitive* Faculty. When *Saturn* came into the
 “ Southern Parts of the Earth, he made the God *Taaut* (57) King of

lent Water, or the Lights of Heaven, to be the Gods which govern the World.
 ch. xiii. 1, 2. All these were represented by symbolical Images, before which
 they offered Sacrifices, and invoked the Deities worshiped by them: and this
 Superstition in the most ancient Times prevailed in *Phœnicia*, *Egypt*, and
 the Eastern Nations.

(55) The ancient *Greek* Statuaries, before *Dædalus*, made their Statues
 with the Eyes winking or half-closed, their Hands hanging down and fixed
 to their Sides, and their Feet joined together. But *Dædalus* formed them
 with open Eyes looking direct; and with Hands extended, and Feet dis-
 joined, and placed in a standing or walking Posture. See *Diod. Sic. lib. iv.*
p. 276. and the Notes of the learned Editor *Wesseling*. These of *Taaut*
 were the first hieroglyphic Images that we read of; and laid the Foundation
 of hieroglyphic Sculpture, so famous afterwards in *Egypt*.

(56) The Wing on the Head is explained by *Porphyry* in the *Egyptian*
Theology, agreeably to the Explanation of *Sanchoniatho*; and it is a very
 elegant and significative Explanation. See *Euseb. Præp. Evang. lib. iii.*
p. 115.

(57) According to the History of the ancient *Libyans*, wrote by *Thymæ-*
tes, who lived in the Time of *Orpheus*, and was older than *Sanchoniatho*,
Ammon ruled over a Part of *Libya* about this Time, and was driven out of
 the Country by *Saturn* and the *Titans*, and forced to fly into *Crete*, where
 he reigned: but he was soon after restored to his *Libyan* Territory by his
 Son *Dionysus*, who conquered *Saturn* and his *Titans*; and afterwards invaded
Egypt, and subdued it, and gave it to *Jupiter*, the Son of *Saturn*, who was

“ all

“ all *Egypt*. The History of these Things was first of all recorded at
 “ the Command of *Taaut*, by the *Cabiri*, the seven Sons of *Sydyc*,
 “ and their eighth Brother (58) *Æsculapius*. *Philo* adds: All these
 “ Things the Son (59) of *Thabion*, who was the first *Phœnician* Hiero-
 “ phant, turning into Allegory, and mixing (the real History) with
 “ physical and mundane Elements, delivered this Explanation of them
 “ to those who presided over the sacred Mysteries. These improved
 “ this vain Ostentation of Knowledge, and transmitted it down to their
 “ Successors, and those who were initiated into the Mysteries. One
 “ of these was *Isiris* (60), who invented three Letters, and was the

the Father of *Osiris*, the *Egyptian Dionysus*. This agrees in Time both with the *Phœnician* and *Egyptian* History.

58) This *Æsculapius* was different from and older than either the *Greek* or *Egyptian* of that Name, and was a Native of *Phœnicia*, and flourished about the Year before *Christ* 2620, and was deified after his Death. *Damascius* in *Photius* speaks of him: ‘Ο ἐν Βηρυλῶν Ἀσκληπιὸς ὅσα ἔστιν Ἑλλῶ ἐδὲ Αἰγύπτῳ, ἀλλὰ τις ὀπιχόμενος Φοῖνιξ. Σαδύκω γὰρ ἐγγόνιο παῖδες, ἔς Διοσκόρου ἐρμωδύσει καὶ Καθεύρου. ἔγδοθ’ ἡ ἐγγόνιο ὀπὶ τῆτοις ὁ Ἑσμυνός, ὃν Ἀσκληπιὸν ἐρμωδύσειν. Biblioth. Cod. ccxlii. p. 1074. *Esmunus* was not the Name of *Æsculapius*, but was only the *Phœnician* Word for *eighth*. Οἱ δὲ τὸν Ἑσμυνον ὀγδοὺν ἀξιῶσιν ἐρμωδεῖν. *Damasc.* *ibid.* *Heb.* יְסַמִּי *Semini*, *oſtavus*: and with the Prefix (7) *Esmini*.

(59) This Son of *Thabion* was the first *Phœnician* Philosopher, who allegorized the History of the Hero-Gods into physical Elements, and the Works of Nature, and pretended, that the deified Heroes and their Actions, which were scandalous and wicked, were only to be understood as so many Names and Things representing the Properties and Operations of universal Nature, viz. the Sun, Moon, Earth, Air, Fire, and Water. From hence the *Egyptians* derived their symbolic Theology, as from them the *Greeks*: and these made the Subject of their Mysteries, over which the Priests presided, and explained them only to those who were initiated into them: but the common People were left to believe and worship those who were dead Men, for real Gods. So by this allegorical Theology the Religion of the Priests and Philosophers was mere Theory; and that of the vulgar gross Idolatry, and the Worship of dead Men and Women. These Mysteries, which the Son of *Thabion* instituted, were the *Cabiric*, which were so famous. They probably were instituted about nine hundred Years after the Flood; and soon were carried into *Egypt* and *Greece*.

(60) *Isiris* invented three Letters, which were added to the Alphabet of *Taaut*. This was worth observing: if it may not be suspected, that *Philo*

“ Brother of (61) *Cbna*, who was called the first *Phœnix*. After these
 “ [*Philo* adds from *Sanchoniatho*, out of a Treatise concerning the
 “ *Jews*] the God *Surmubelus* and *Tburo*, called afterward *Cbusartbis*,
 “ illustrated the Theology of *Taaut*, which was then rendered secret
 “ and hid under Allegories. Then he mentions the Occasion of human
 “ Sacrifices being offered, which was to avert public Calamities; and
 “ adds, that *Saturn* was deified after his Death, and worshiped in the
 “ Star (62) called after his Name.”

Philo adds the following Remarks of his own: “ The *Greeks*, saies
 “ he, excelling all others in polite Endowments, claimed most of this
 “ History of the Gods to themselves; and, studying to allure the Ima-
 “ gination and tickle the Ears with Variety of pleasant Fables, they ex-

wrote *Iῆρ*, i. e. *Ἰερῶν*, and a Copier made it *Τῆρ*, i. e. *Τειῶν*: and if so, that *Ifiris*, the Hierophant, invented the sacred *Phœnician* Letters or Characters, in which their mystical Theology was wrote. But of this the learned Reader may judge. However, it is evident, that those learned Men are mistaken who take this *Ifiris* to be *Misraim*, and his Brother *Cbna* to be *Canaan*, being they are represented to have lived several Ages after them.

(61) *Cbna* was the first *Phœnix*, because there was another many Ages after him, who lived about the Year before *Christ* 1500. The *Phœnicians* were so called, as it seems, from this *Phœnix*, who was *Cbna*. *Stephanus* of *Byzantium* understands the Word *Cbna*, *Χνὰ*, to mean *Phœnician*. *Χνὰ*. Οὕτως ἡ Φοινίκη ἐκαλεῖτο and adds, *Τὸ ἐθνικὸν ταύτης*, *Χνὰ*. He was not *Canaan*, as *Bochart* and other learned Men have thought, but was some Generations after him; though he was probably descended from him, whence he was called *Cbna*, i. e. *Canaanite*. *Eupolemus* makes him the Son of *Canaan*, who, he saies, begat the *Father of the Phœnicians*, i. e. *Cbna*, the first *Phœnix*, or *Phœnician*, so called, apud *Euseb. Præp. Evang. lib. ix. c. 17*. So *Sanchoniatho* meant, that the *Canaanites* were called *Phœnicians* from *Cbna*, the Brother of *Ifiris*, who was called *Phœnix*.

(62) *Saturn* was represented by a *Star*, and called *Chiun*, *Cevan*, and by the *Greek* Translators *Παιφάν*, *Amos v. 26*. and so in the *Alexandrian Manuscript*, *Acts vii. 43*. The *Israelites* worshiped *Saturn* both under the Name of *Moloch* and *Chiun*, as appears from the above-cited Places of Scripture. The Difference of the *Hebrew* and *Greek* Word might easily proceed from the Similitude of the *Hebrew* Letters *ך* *Res* and *צ* *Caph*; and so the *Greek* Translators might read the *Hebrew* *כִּיּוֹן* *Chiun*, or *Caiwan*, as if it was *כִּיּוֹן* *Παιφάν*. The old *Hebrew* or *Samaritan* Letters *Caph* and *Res* are not much unlike; but are turned different Ways, viz. *† Caph*; *q Res*.

“ aggerated

“ aggerated and set it forth with various Ornaments. Hence it was,
 “ that *Hesiod*, and the cyclical itinerary Poets, sung about in their
 “ Poems Generations of Gods, and Battles of Giants and *Titans*, and
 “ cutting of Privities, which they themselves feigned: and by their
 “ circumforaneous Rhapsodies the true Facts were stifled. And Men
 “ being from their Infancy used to hear nothing but these Fictions; and
 “ from Age to Age prepossessed in favour of them, they laid them up
 “ as a sacred Treasure; and having gained Credit by a long Conti-
 “ nuance, it was not easy to dispossess Mens Minds of the Belief of
 “ them: so that Truth seemed to them as an idle Tale, and these fa-
 “ bulous Narrations were received for Truth.” There is no Doubt
 but the *Greeks* received both the History of the Gods, and the allego-
 rical Interpretation of their Actions, from the *Phœnicians* and *Egyp-*
tians, and applied them to their own either real or feigned Heroes.

The ancient Author of the (63) *Clementine Recognitions* observes,
 that *Orpheus* and *Hesiod* were the two principal Poets who wrote the
Greek Theogony, which was understood *literally* by the Vulgar, and
 introduced amongst them an impious Polytheism; but Philosophers and
 all the Learned received only the *allegorical* Sense of them. *Nonnus* (64)
 relates, that *Cadmus* brought the *Egyptian* Mysteries of *Osiris* into
Greece, which he learned from his Father *Agenor*; and the History of
 the Gods, on which they were founded, were brought in with them.
 And *Diodorus Siculus* saies, that (65) *Melampus*, whom he places with
Orpheus and *Musæus*, carried out of *Egypt* into *Greece* the Mysteries
 and sacred Rites which the *Greeks* celebrated in honour of their *Bac-*
chus; the History also of *Cronus*, or *Saturn*, and the Wars with the
Titans, and the whole Narration of the Passions of the Gods. *Melam-*

(63) Omnis sermo apud Græcos, qui de antiquitatis origine conscribitur,
 cum alios multos, tum duos præcipuos auctores habet, Orpheum et Hesio-
 dum. Horum ergo scripta in duas partes intelligentiæ dividuntur, id est,
 secundum literam et secundum allegoriam: et ad ea quidem quæ secundum
 literam sunt ignobilis vulgi turba confluxit: ea vero quæ secundum allego-
 riam constant, omnis philosophorum et eruditorum loquacitas admirata est.
 Lib. x. c. 30.

(64) *Dionysiac.* p. 79, 80.

(65) *Biblioth. lib. i.* p. 87.

pus lived about the Year before *Christ* 1340, and a Century before the *Argonaute Orpheus*: and it is probable, that he learned the Mysteries of *Osiris*, or *Bacchus* (66), in *Egypt*: and the History of *Cronus*, and the Wars with the *Titans*, from the *Cadmeans* and *Phœnicians*. When the *Greeks* had received the Mysteries of the *Egyptian* Gods, particularly of *Osiris* and *Isis*, they applied them to their own Gods *Bacchus* and *Ceres*: and in After-times, celebrating these Mysteries, they used (67) obscene and impious Rites. These made their Mysteries despised by serious and pious Persons; though the Hierophants pretended to allegorize the most filthy and cruel Actions of the Gods into natural Causes and Effects, and to make them merely symbolical: but it appeared plain, that they would not have represented the Productions of Nature and physical Elements under such vicious and impious Actions of Men and Women, if it had not been to disguise the real Vices and Impieties of those Men and Women who were deified and worshiped.

I shall make a few general Observations on the preceding History of *Santhoniatbo*, and then proceed to treat more particularly and at large on some Parts of it.

The learned Mr. *Dodwell*, in a Discourse concerning *Santhoniatbo's Phœnician* History printed 1691, has endeavoured to prove it spurious, and to have been feigned by *Philo* of *Byblus* himself; but as I think his Arguments are too weak to deserve a particular Confutation; and are such as cannot satisfy any learned Person who is versed in ancient History, I shall not pay any Regard to them; but offer my own Observations upon it.

It is observable, that, as we find in *Santhoniatbo* no mention of any Kingdom before the Flood, or any Dispersion of Families to make

(66) See Herodot. lib. ii. c. 49. where he saies, *Melampus* learned many Things in *Egypt*, which he delivered to the *Greeks*, and amongst these the Mysteries of *Dionysus*, in which he made a few Alterations, which, *Herodotus* saies, he received from *Cadmus*; but this is a Mistake, for *Cadmus* lived an hundred and fifty Years before *Melampus* who lived in the Reign of *Prætus*, King of *Argos*. Apollod. lib. ii. sect. 2. Pausan. p. 251, 252. So *Herodotus* should have said, that he was instructed by the *Cadmeans*.

(67) See Arnob. adv. Gent. lib. v. p. 177—181.

Settlements in different and distant Parts of the Earth ; so neither does *Moses* mention any in the antediluvian Ages : but all the Descendants of *Adam* are supposed to be governed each Family by their Heads ; and to have lived contiguous to each other, and to have inhabited one Part of the Earth, *viz.* the Parts about *Babylonia* and *Chaldæa*, and what lay East and North of them. *Sanctoniatho*, for the greater Honour of his Country, makes all the first ten Generations of Men live in *Phœnicia* ; and supposes the Dispersion of them afterwards, according to their Families, into different and distant Parts of the Earth, to have proceeded from that Country : as *Moses* does more truly from the Land of *Shinar*, or the Country of *Babylonia* and *Chaldæa*.

The first mention of a Kingdom by *Moses* is upon the Dispersion of the Descendants of *Noah* at the Birth of *Peleg*, who was born in the fifth Generation after the Flood, and 531 Years after it. This Kingdom is said by him to have begun at *Babel* or *Babylon*, where the Dispersion began ; and to have been set up there by *Nimrod*, the Son of *Cush*, who was the eldest Son of *Ham*, Gen. x. 6, 8, 10. So that *Nimrod*, who was born in the second Generation after the Flood, lived some Years after the Dispersion : and this is agreeable to the long Lives of those who were born in these first postdiluvian Ages. *Ham*, being a Year or two younger than *Sem*, might not beget *Cush*, his eldest Son, till three or four Years after the Flood ; and *Cush* might probably beget *Nimrod*, who seems to have been the youngest of his six Sons, Gen. x. 8. Ten Years or more after *Arphaxad* the Son of *Sem* begat his Son *Cainan*, who was born 137 Years after the Flood ; and so *Nimrod* was born, by this Reckoning, 147 Years after the Flood. *Nimrod* might live as long as *Cainan*, whose Age was 460 Years ; and if so, he lived seventy-six Years after the Dispersion. But we find in *Africanus's* Catalogue of *Chaldæan* Kings, that his first King *Nimrod* reigned no more than six Years ; and therefore, if his Kingdom began upon the Dispersion, he lived only to the Year 538 after the Flood ; and lived not so long as *Cainan* by fifty-nine Years ; and his whole Age was no more than 391 Years. But it might be some Years after the Dispersion before *Nimrod* set up his Kingdom ; or we may suppose, that the Posterity of *Ham*, which was cursed, was not so long lived as the

blessed

bleſſed Seed of *Sem* : or elſe, that *Nimrod* was ſlain in the Wars which enſued upon the Diſperſion.

It appears by *Sanchoſiatho's* Hiſtory, that *Saturn* was two Generations at leaſt younger than *Nimrod*, and deſcended either from *Cuſh*, or *Canaan*, and was not born till four hundred Years or more after the Flood : for he was not in the Vigour of his Age till after the Diſperſion, when his Father *Uranus* reigned in *Phœnicia* ; whom, after ſome Years War, he diſpoſſeſſed of his Kingdom ; and then grew very potent, and gave *Egypt* to *Taaut*, his old faithful Counſellor ; and the Kingdom of *Attica* afterward to his Daughter *Athene*. *Taaut* went with the *Mexrites* into *Egypt* 553 Years after the Flood, according to the *Egyptian* Annals, though it might be a few Years later. Hence, and from other preceding Obſervations on the *Phœnician* Hiſtory, it appears, that this moſt ancient Hiſtory has never yet been rightly underſtood ; and that the learned Biſhop *Cumberland*, and before him *Bochart*, and other learned Men, eſpecially *Huetius*, have greatly miſtaken both the Perſons and Times related by *Sanchoſiatho* from the *Tyrian* Annals, and other ancient *Mercurial* Writings.

Another Thing worthy of Obſervation, and which renders the Remains of *Sanchoſiatho's* Writings highly valuable, is, that in them we have the moſt ancient and authentic Account of the Origin of Pagan Theology, and of the primitive Idolatry, which conſiſted in the Worſhip of dead Men and Women : that this was by Degrees diſguiſed by allegorical Explanations, taught in Myſteries, which were inſtituted for this Purpoſe : and this allegorized Theology was after ſome Ages propagated amongſt the *Greeks*, and gave Riſe to all the Fables of their Gods. The Deſign of *Sanchoſiatho* was to vindicate Idolatry with all the Impieties and Immoralities attending it, by ſhewing it to be the moſt ancient Religion, and almoſt cœval with the Beginning of Mankind : but at the ſame time he hath fully expoſed the Unreaſonableneſs, Folly, and Wickedneſs of it, by ſhewing alſo, that the Gods ſo much and ſo anciently worſhiped by almoſt all Nations were no other than (68) *dead Men* ; and many of them the moſt vicious and cruel Tyrants and Oppreſſors.

(68) This Diſcovery which *Sanchoſiatho* made, honeſtly and without Re-
It

It may be questioned, whether the Idolatry of Hero-worship prevailed before the Flood, as *Sanchoniatho* related, since *Moses* gives us no Account of it in the antediluvian Ages: and it may also be thought,

serve, was the grand Secret of all the great *Pagan* Mysteries, the *Cabirica*, *Isiaca*, *Eleusinia*, etc. celebrated in *Phœnicia*, *Egypt*, and *Greece*; which the Priests concealed from all but such as were initiated into them: and these were enjoined the profoundest Secrecy, though some ventured to divulge them. An High-Priest of *Egypt* confessed this to *Alexander the Great*, who acquainted his Mother *Olympias* with it in a Letter, the Contents of which are related by *Augustine*, *De Civ. Dei* lib. viii. c. 5. viz. *that even the Gods of the highest Rank, Jupiter, Juno, Saturn, etc. were Men. This Secret was discovered to him by Leo, an Egyptian High-Priest.* And *Cicero*, in his *Tusculan Questions*, saies, “ that they who are initiated must know that they “ are taught in the Mysteries to believe, that those who are accounted the “ *principal Gods* (*majorum Gentium Dii*) are such as were *Men*, and after “ their Departure hence went into Heaven.” *Ipsi illi majorum Gentium Dii qui habentur, hinc a nobis profecti in cœlum reperientur. Quære quorum demonstrantur sepulchra in Græcia: reminiscere, quoniam es initiatus, quæ traduntur mysteriis, Lib. i. c. 13. See Lactant. De fals. relig. lib. i. c. 13. p. 59, 60. also De Ira Dei, p. 740, etc. and nothing is more evident from the concurrent Histories of the oldest Nations, the Phœnicians, Egyptians, Atlantii, Cretans, and Greeks in general, than that their first and oldest Gods, Uranus, Saturn, Jupiter, etc. were confessed to be dead Men. Into this Secret all were let who were initiated into their Mysteries. But the Poets, and afterward the Philosophers, Pythagoreans, Platonics, and Stoics, endeavoured to put a better Gloss upon this gross Idolatry by allegorical Explanations, which they learned in Phœnicia and Egypt: by which they resolved their deified Mortals into physical Causes and Elements, Earth, Air, Fire, Sea, the Heaven, Stars, Planets, etc. They interpreted the Amours, Adulteries, and Wars of the deified Heroes into the Union or Agreement, and the jarring of contrary Elements: and pretended, that the vast Number of Gods and Goddesses of different Ranks and Qualities, worshiped by the Vulgar, were to be resolved into the various Operations of one supreme Deity in the several Parts of the Universe. But it is certain, this was a mere Pretence to excuse the Folly and Absurdity of the Superstition and Idolatry which was every where established; and which was originally founded, as *Sanchoniatho* truly related, in the Worship of *dead Men and Women*, who had been deified for their Greatness and Royalty; and for eminent Exploits, and useful Inventions; but many of whom had been vicious Tyrants, and Oppressors, and Enslavers of Mankind. See *Diod. Sic. lib. iii. p. 196. Jamblich. vit. Pythagor. c. xxiii. p. 86. Minut. Fel. sect. xix. p. 115. edit. Dav. Euseb. Præp. Evang. lib. iii. c. 3. also c. 11.**

that it did not prevail so soon after the Flood as he supposes. By his Account *Eliun* was deified and worshiped a little before the Dispersion; who died about the Year before the *Christian* Æra 2648, which was ten Years before the Families descended from *Noah*, separated: but if he died in *Phœnicia*, as *Sanchoniatho* writes, and *Uranus* reigned thirty-one Years after him, it must have been at soonest in the Year before *Christ* 2637, and after the Flood 532 Years, but it might be several Years later. It is universally agreed, that Idolatry first began in *Phœnicia* and *Egypt*, and was propagated thence to other Nations, *Arabia* and *Chaldæa* from *Egypt*; and from *Phœnicia* into the *Greek* Countries: it is also highly probable, that the Race of *Ham* and *Canaan*, who first peopled *Phœnicia* and *Egypt*, and who were remarkably cursed by their Father *Noah* for their Impiety and Mockery of him, might be the first who departed from the Worship of the one true God; and set up the idolatrous Worship of dead Men, who had been their Progenitors. But it is scarce probable, that Men whose Fathers but two Generations before them were delivered from the universal Deluge by the immediate Power and Providence of the Creator and Lord of Heaven and Earth, whom alone they then worshiped, should so soon fall from the Worship of God their Saviour to the Worship of Men who lived in the same Age, or but one Age before themselves. *Sem*, it is probable, outlived both his Brothers, *Ham* and *Japhet*; for he lived 502 Years after the Flood, and died only twenty-eight or twenty-nine Years before the Dispersion: and as he was the chief Patriarch, he would take care to promote the Worship of the true God, both by his Doctrine and Example, whilst he lived: and we can hardly suppose, that so gross an Idolatry, as the Worship of dead Men, would prevail so soon after his Death, as *Sanchoniatho's* History supposes. I am therefore most inclined to think, that the Idolatry of Hero-worship did not begin in *Phœnicia* and *Egypt* till the Death of *Saturn*; and that he was the first deified Hero.

Saturn died about 800 Years or more after the Flood, as may be collected from the Series of the Genealogies of *Sanchoniatho*, who has no other Chronology to go by. And now it was, that he, and others who lived before him, and also his Contemporaries, were worshiped in
several

several Parts of *Phœnicia* and the adjacent Countries. After some Time the *Phœnician* Deities, with others who were born in *Egypt*, and had reigned there from the Time of *Saturn*, were worshiped at *Thebes*, and afterwards in the rest of *Egypt*, by the Order of *Osiris*, who built the first Temples, and instituted Sacrifices, and other religious Rites, in honour of them, and adorned their Temples with their Statues, and many rich Offerings, as (69) *Diodorus Siculus* tells us. *Osiris*, who was *Menes*, the first mortal King of *Egypt*, began to reign 934 Years after the Flood: and in his Reign Hero-worship was thoroughly established all over *Egypt*. About the same Time, or not long after, it is universally agreed, that the Idolatry of worshipping dead Men began in *Chaldæa*; and *Serug* (70) was the first of the Race of *Sem* who laid the Foundation of it. This might be about 930 Years after the Flood. *Serug* and *Osiris* were Contemporaries: and according to the History of the ancient *Libyans*, (see above Note 57) *Saturn* was the Grandfather of *Osiris*; which helps to confirm the Time of *Saturn*, as I have placed it: though the Father of *Osiris* was probably an *Egyptian Jupiter*.

And that Idolatry began at this Time in *Chaldæa* and *Babylonia*, may be inferred from the Words of *Joshua*, ch. xxiv. 2. where he tells the *Israelites* a little before his Death, that their *Forefathers who had dwelt on the other Side of the Flood*, (i. e. *Euphrates*) *in old Time, Terah, the Father of Abraham, served other Gods*. And as *Serug*, the Grandfather of *Terah*, lived many Years after his Birth, it is probable,

(69) Lib. i. p. 14.

(70) Ἐν τῇ ποτὶς ἀνωτέρῳ προγεγραμμένοις χρόνοις ἐν τῇ φυλῇ τῇ Ἰάφεθ [non Ἰάφεθ sed τῇ Σήμ] ἐγενήθη Σεραχ, ὅστις πρῶτος ἤρξατο τῆς ἑκκλησιαστικῆς καὶ τῆς δόγμα-
τος τῆς εἰδωλολατρίας, καθὼς Εὐσέβιος ὁ Παμφίλος συνηρτάσθη. Αὐτὸς γὰρ ὁ Σε-
ραχ καὶ οἱ σὺν αὐτῷ οὗτοι πάλαι γρομνίαις ἢ πολεμισαῖς ἢ ἡγεμόνας, καὶ τι πρε-
ξάντας ἀνδρείας ἢ ἀρετῆς ἀξίον ἐν τῷ βίῳ τῆς μνημονεύεσθαι, καὶ ὡς οὐκ αὐτῶν προ-
πάτορας, ἀνδρείαις σιγῶν ἐτίμησαν· καὶ ὡς θεὸς προσεκυῖεν αὐτὰς, καὶ ἐθυσίαζον. Οἱ
τῇ μὲν ταῦτα ἀνθρώποι ἀγνοοῦντες τὴν τῶν προγόνων γνώμην, ὅτι ὡς προπάτορας καὶ
ἀγαθῶν δεινῶν ἐτίμησαν μνήμας μόναις, ὡς θεὸς ἐπερχόμενος ἐτίμων καὶ ἐθυσίαζον αὐ-
τοῖς. Cedren. Hist. Compend. p. 37. Chron. Paschal. p. 48. Joan. Malel.
p. 64, 65, 66. Joan. Antioch. in Excerpt. Vales. p. 778. Suid. voc. Σε-
ραχ.

that Idolatry began as early as the Age of *Serug*, and might have its Rise from him; and be propagated either from *Phœnicia* or *Egypt*. I have, I think, with some Probability fixed the Epoch and Rise of the idolatrous Worship of Heroes, or dead Men, in *Phœnicia*, *Egypt*, and *Chaldæa*. Whether any Worship of the celestial Elements, or celestial Gods, supposed to reside in them, was practised before the Worship of deified Men, may be questioned. The *Phœnicians* (71), and *Egyptians*, and *Chaldæans*, in later Times pretended, that the first Gods which were worshiped, were the Sun, Moon, Stars, *etc.* which they believed to be eternal, and the original Causes of mundane Productions: but this Point will be more distinctly considered in a following Dissertation on the Subject.

To proceed therefore with my Observations on the History of *Sanchoniatho*: it seems to have been a Collection of the most ancient Traditions preserved in the Records of the *Phœnician* Temples, and ascribed to *Taaut*, concerning the first Ages of the World, but corrupted, and mixed with many Fables. Notwithstanding, they are a very valuable Remain of Antiquity; and though neither so ancient nor authentic as the *Mosaic* History; yet they agree with it in many very material Points. This History represents Mankind to have begun in one Pair, as the Scripture of *Moses* does; and reckons ten Generations from them inclusive through the Line of *Cain*, and places *Misraim* by Name in the twelfth Descent, agreeably to the History of Scripture. And though by not having the Flood recorded, the *Phœnician* Annals supposed the Earth to be inhabited from the Beginning or Formation of it, without Interruption, or any general Destruction of Mankind; yet it is plain, there were no Traditions of any considerable Number of Inhabitants on Earth, nor any Kingdom erected, till the Days of *Uranus*, (in the third Generation after the Flood) and *Saturn*, and *Taaut*: and after the Dispersion of the Families of *Noah*, and above 530 Years after the Flood. *Sanchoniatho* knew no Chronology, nor did the *Phœnician* Annals mention the Years of the Genealogies recorded in them, which

(71) Diod. Sic. lib. i. p. 10, 11. Euseb. Præp. Evang. lib. i. c. 6, 9.

was a very great Defect. So he could only relate the Succession of them, which, we find, agrees to the *Mosaic* Account, in which the Years are particularly set down. And we also find, that the first Dispersion of Families and Settlements in different Countries, proceeded from one Part of the Earth, where the first Men were born and lived; and which *Sanboniathos* pretended to be *Phœnicia*, to do honour to his Country; and that this Dispersion began in the Days of *Uranus*, who was the third in Descent after the Flood: and when *Taaut*, the Son of *Misor*, was living. And that *Taaut*, the Son of *Misor*, or *Mizraim*, might live long enough to make the first Settlement in *Egypt*, as *Sanboniathos* supposes, is evident from the Scripture-Account of the Years of the first Ages of Men after the Flood. For it appears there, *Gen. x. 10.* that *Nimrod*, the Son of *Cush*, who was elder Brother to *Mizraim*, ruled at *Babel*, or *Babylon*, upon the Dispersion of the *Noachic* Families, 531 Years after the Flood: and so *Taaut*, being the Son of the younger Brother, might well live to make a Settlement in *Egypt* a few Years after. Nay, it is not improbable, but that *Misor* or *Mizraim* himself might live to go with his Family into *Egypt*, which was called from him *the Land of Mizraim*. Men who were born after the Flood lived above four hundred Years for several Generations. And as *Nimrod* lived till after the Birth of *Peleg*, who was in the fifth Descent of those born after the Flood, so in like manner, according to *Sanboniathos's* History, *Taaut* lived in the Days of *Neptune*, who was the fifth from the Flood also, or rather the sixth. For *Neptune* was the Son of *Pontus*, and *Pontus* was the Son of *Nereus*, and *Nereus* was coeval with *Saturn*, and *Saturn* was the Son of *Uranus*, and *Uranus* was the Son of *Eliun*, who was contemporary with the *Cabiri*, and before them was *Misor*, who was in the first Descent after the Flood. The Descent stood, *viz.* 1. *Misor* and *Sydyc*. 2. *Eliun* and *Cabiri*. 3. *Uranus*. 4. *Saturn* and *Nereus*. 5. *Pontus*. 6. *Neptune*.

Thus this most ancient Writer, recommended by the learned *Porphyry* as an Historian of the greatest Credit and Veracity, has, in his Defence of Idolatry and false Religion, born remarkable Testimony to the true Religion of Scripture, and the History of the *Mosaic* Writings, with

with which his History agrees in many Things, as *Porphry* himself owns. *Santhoniatho* shews, from the oldest *Phœnician* Records, that the World and Mankind had not always existed, as was pretended by some *Greek* Philosophers, *Ocellus*, *Lucanus*, *Aristotle*, and many others, both before and after them, [see *Euseb. Præp. Evang. lib. i. c. 7, 8.*] and that the Formation of them is really no older than the Scripture has made them. He would indeed exclude God and his divine Power from the whole Work of Creation; and so accounts for the Production of the Earth and Heavens in a very untheological and ridiculous manner, which shews the Necessity of the Existence of a Deity, and the Exertion of a divine Power to create the World. *Santhoniatho* has likewise shewed, that the most ancient Gods of the Gentiles were no other than the first Kings who were deified and worshiped after their Death; and so, that the Pretence of celestial and eternal Gods is a mere Fiction of Poets in After-ages: and also, that all the Pagan Mysteries were instituted only to put a false and allegorical Sense on the History of these Gods, in order to disguise the real Characters and Actions of some of them, which made them very unfit to be imitated, and much less to be adored: and to resolve Theology into a mere physical System.

Of the Origin and Progress of Idolatry.

Plato (72) saies, that the first Inhabitants of *Greece* believed the mundane Elements, *Sun*, *Moon*, *Earth*, *Stars*, and *Heaven*, to be the only Gods. *Aristotle* (73) was of the same Opinion. But it is certain they believed these Elements were animated with intelligent Beings who inhabited them. The Question therefore is, what the divine Beings who resided in the mundane Elements, originally were. The oldest Annals and Histories of the *Phœnicians*, *Ægyptians*, *Libyans*, *Atlantians*, *Chaldæans*, and *Cretans*, agreed, that the first Gods were Men

(72) Φαίνονται μοι οἱ πρῶτοι τῶ ἀνθρώπων τῶ παρὶ τῶ Ἑλλάδα, τέττα μόνες θεοὶ ἡγεῖσθαι, ὥστε νῦν πολλοὶ τῶ βαρβάρων, ἡλίου καὶ σελήνης καὶ γῆς καὶ ἀέρος καὶ ἑσπερίων. In *Cratylus*, p. 397. edit. Serran. and *Euseb. Præp. Evang. lib. i. p. 29.*

(73) *Metaphys. lib. xiv. c. 8. p. 1003.*

and

and Women who were deified after their Death : and they do not mention any Worship paid to the celestial Bodies and Elements before this, and which was instituted after Mankind became dispersed into different Parts of the Earth, and Societies and Kingdoms were formed. And as there is no sufficient Evidence, that Idolatry, either of the Worship of the Sun and other Elements, or of Men, prevailed before the Flood, [though *Santhoniatbo* indeed supposes it] so there is no Ground to think that any sort of Idolatry prevailed after the universal Deluge, till some Years after the Death of *Noah* and *Sem*, and the Dispersion of the Families of *Noah* into several Countries. About the Time of this Dispersion *Santhoniatbo* places the Deification of *Eliun* the Father of *Uranus* : but most others agree, either that *Uranus* or *Saturn* were the first Kings who were worshiped as Gods ; and it seems to me most probable, that the Idolatry of Hero-worship began upon the Death of (74) *Saturn*.

Eusebius (75) owns, that the *Phœnicians* and *Egyptians* were the first who deified mortal Men ; but thinks they worshiped the celestial Bodies before, of which there is no Evidence : and as *Taaut* was the first who went with a Colony from *Phœnicia* and settled in *Egypt*, and carried with him the *Phœnician* Hero-Gods then worshiped, these must be the first who were worshiped in *Egypt*. *Eusebius* also allows it probable, that the celestial Gods received their Names from deified Men : and as this was so, if we may credit the History of *Santhonia-*

(74) *Didymus* related, that *Melisseus*, who was King of *Crete* in the Reign of *Saturn*, was the first who appointed Sacrifices, and other religious Rites, to be performed to the Gods. Therefore *Lactantius* observes, Sive a Melisseo, sicut *Didymus*, colendorum deorum ritus effluxit ; sive ab ipso quoque Jove, ut *Euhemerus* tradit ; de tempore tamen constat, quando dii coliverint. *Melisseus* quidem multum antecessit ætate, quippe qui educaverit Jovem—et iccirco fieri potest, vel ut ante vel adhuc puero Jove, deos colere instituerit, id est, alumni sui matrem (*Rheam*) et aviam *Tellurem*, quæ fuit *Urani* conjux ; et patrem *Saturnum* : et ipse hoc exemplo atque instituto Jovem ad tantam superbiam provexerit, ut postea sibi divinos honores auderet assumere. *De fals. relig. lib. i. p. 107.* This is the best Account of the first *Greek* Hero-worship, after they received the Names of the Gods from *Egypt*.

(75) *Præp. Evang. lib. i. c. 6. p. 17.*

tho, and other the most ancient Historians, it is most probable, that this laid the Foundation of the Worship of the celestial Orbs, Sun, Moon, Stars, *etc.* into which the Souls of the first deified Kings and eminent Persons were believed to reside, and were worshiped in them: and by being worshiped, both they and the celestial Bodies were in time believed to be eternal Gods. This Opinion prevailed both amongst the *Phœnicians*, *Egyptians*, and *Chaldæans*, after the Institution of Mysteries, in which the History of the first Gods was allegorized and turned into a physical System. This allegorical Interpretation of the Actions of the first Gods, was designed to make their Theogony appear to be reasonable and consistent with true Religion and Morals, though it never was received by the Vulgar, or established by Law. And as the allegorical Theology supposed the prior Existence of the Hero-Gods, whose Actions and History were allegorized: so also the making Images in human Form to represent their Persons, and building Temples in which they were placed and consecrated, shews, that the first Gods were really no other than dead Men and Women. It appears from *Sanchoniatho*, whose History is the Standard of Pagan Theogony, that the *Phœnicians* had Temples and Images of the Hero-Gods from the Beginning; and *Plato* (76) supposes the same of the *Egyptians*. And could these be erected to mere physical Elements? could the Elements or celestial Bodies be represented by the Forms of Men and Women? There could (as *Eusebius* (77)

(76) De Leg. lib. ii. p. 656. Serran. where he supposes the *Egyptians* had Letters and Sculpture for ten thousand Years then past. *Lucian* indeed saies, that the *Egyptian* Temples in ancient Times had no Images in them; yet, he saies, they were the first who had the Knowledge of the Gods, and consecrated Temples and Groves to them—that not long after, the *Affyrians* received from the *Egyptians* their Theology, and erected Temples to the Gods, and instituted sacred Rites, and placed their Images in them. De Dea Syr. p. 1057, edit. Paris.

(77) Præp. Evang. lib. iii. c. 3. p. 91. And *Lucian* relates, that in the City of *Hierapolis*, where all the Hero-Gods had their Images placed in the Temple, there was no Image either of the *Sun* or *Moon*: and the Reason which the Priests gave for it was, that as the other Gods had Images to represent their Persons, which could not otherwise be seen or known, so there

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well observes) be no occasion for these Images to represent and put them in mind of the Sun, Moon, Planets, Earth, Air, Fire and Water, which they daily saw or perceived : and how came they also particularly to describe the Complexions, Statures, warlike and amorous Exploits, and all the Passions, Virtues and Vices of the Gods and Goddeses, if they did not believe they were Men and Women? And certainly, had the personalized Elements, or Persons represented by them, been a mere Fiction of the Hierophants, they would have attributed better Characters to their allegorical Persons; and not have chose any who were lewd, vicious, cruel, unjust, or in any Degree immoral, which would naturally (as it did) corrupt the Notions and Morals of the Vulgar, who believed the Gods whom they were taught to worship, and whose Worship was instituted and commanded by the Laws to be not only real Persons (as they undoubtedly were) but also believed the History of their Actions in the literal Sense as they were related by the Poets.

The most ancient *Greeks* before *Cecrops* had neither Temples nor Images of Gods, nor had so much as heard of the Names (78) of any of them. They received their Theology originally from the *Phœnician Cabiri*, or their Descendants the *Pelasgi*, who taught them only to invoke the Gods without letting them know who they were. But after they had received their Names from the *Egyptians*, and their most ancient Oracle at *Dodona* had authorized the Consecration and Worship of them, they then built Temples, and made Images which they placed in them. After many Years *Melampus* and *Orpheus* brought the *Egyptian* Theology and Mysteries into *Greece*, which were instituted and taught at *Thebes* and *Argos*. From henceforth, and probably also before, the Physiology of the Gods was taught

was no need to make Images of the Sun and Moon, whose Aspects were conspicuous to all. De Dea Syr. p. 480. edit. Reitz. Amstel. 1743.

(78) Herodot. lib. ii. c. 52. *Eusebius* speaking of these Times saies, οἱ πρῶτοι καὶ παλαιότατοι τῶν ἀνθρώπων ἔτε ναῶν οἰκοδομίαις προσεῖχον, ἔτε ξοάνων ἀφιδρύμασιν, ἔπειτα τότε γερφικῆς ἔδε πλαστικῆς ἢ γλυπτικῆς ἢ ἀνδρανοποιοικῆς τέχνης ἐφάρμογος—ἔδε τῶν μετὰ ταῦτα καλῶνομασμένων θεῶν τε καὶ ἡρώων μνήμη τις ποτε παρῆν· ἔτ' ἔν τις ἦν αὐτοῖς Ζεὺς, καὶ Κρόνος, καὶ Ποσειδῶν, καὶ Ἀπόλλων, καὶ Ἡῆρα, καὶ Ἀθηνᾶ, καὶ Διόνυσος, καὶ τις ἕτερος θύλαιά τε καὶ Ἀρήτω θεός, etc. Præp. Evang. lib. i. c. 9. p. 29.

amongst the *Greeks*, and their Theology was resolved into mundane Elements. Further, to engage the Affections of the *Greeks*, they transferred all the famed Actions of the *Egyptian* and *Phœnician* Gods to Heroes born in *Greece*, who had the same Names given them with the original Gods of *Phœnicia* and *Egypt*, who lived a thousand Years before them.

Diodorus Siculus relates (79) that *Orpheus* brought the Mysteries of *Osiris* and *Isis* out of *Egypt*, where the Actions of these Deities were allegorized into a System of Theology and natural Philosophy; and he transferred them to *Bacchus* and *Ceres*, and resolved them into physical Elements, as the *Egyptian* Mystæ had done. After his Time the *Greeks* abounded with Gods.

The Difference of the Ages of the *Egyptian* and *Grecian* Gods, called by the same Names, ought carefully to be observed. For as the *Greeks* received their Gods, and the History of them, about the Time of *Cecrops*, or 1550 Years before the *Christian* Æra: so afterwards they fancied that they lived at that Time, and date from thence the History of their Lives and Actions which really commenced many Ages before. Thus the *Greek* Poets and Historians make *Saturn*, *Jupiter*, and the rest of the Gods, live in the Reigns of Kings, who were contemporary to or about the Time their Names were brought and received in *Greece*; and confound their original History with that of Heroes real or fictitious, who lived many Centuries later, but were called by the same Names, and deified after their Death. So the *Greek Saturn*, *Jupiter*, *Dionysus*, *Hercules*, etc. have the same History and Exploits ascribed to them, as belong to the *Phœnician* and *Egyptian* Gods, who lived a thousand Years before them.

This is the true Foundation and Reason of the great Difference and seeming Inconsistences between the *Greek* History and that of the *Phœnicians*, *Egyptians*, and other Nations; and not being observed, has caused great Confusion, and otherwise inextricable Difficulties in their History and Chronology. But if the Genealogies of the *Phœnician* and

(79) Lib. i. c. 23. *Weffel*. where a large Account is given of the Institution of the Mysteries of the *Greek Bacchus* by *Orpheus*, to do Honour to the *Cadmeans*. See also lib. iii. p. 196, 199.

Egyptian Gods, and the Epochs of their Age, be compared with those of the *Greek-born* Gods, it will easily appear what a vast Difference of Years there is between them; the *Greek Saturn* himself reigning only about the Time of *Cecrops*; and others being contemporary, and others many Years after him, as their Histories plainly shew.

Thus we see that Idolatry was originally that of Hero-worship, which was plain and simple, till it was disguised and perplexed (as it soon was) with Allegory and Physiology; and thence Men were taught to worship the mundane Elements, which they believed were animated by intelligent Beings who governed them, without knowing any other Gods. *Cæsar* saies (80), the *Germans* have no other Gods but those they see, and of whose Benefits they have plain Experience, viz. the Sun, Fire, and the Moon; and have not so much as heard of any others. *Tacitus*, who was better acquainted with the Customs of the *Germans* than *Cæsar*, saies, that they all worshiped (81) *Hertum*, that is, their Mother *Earth*. He also saies, that they had *Hermes*, or *Mercury* in especial Veneration, and offered human Sacrifices to him; that they also sacrificed to *Hercules* and *Mars*. The ancient (82) *Scythians* worshiped the same Deities with those of the *Germans*, and others. These were *Vesta*, their principal Deity, then *Jupiter*, and *Gee* the *Earth*, whom they believed to be the Wife of *Jupiter*: after these they worshiped *Apollo*, the celestial *Venus*, *Hercules*, and *Mars*:

(80) Germani—Deorum numero eos solos ducunt, quos cernunt, et quorum opibus aperte juvantur; Solem et Vulcanum et Lunam; reliquos ne fama quidem acceperunt. De Bel. Gal. lib. vi. sect. 19.

(81) In commune *Hertum*, id est, Terram matrem colunt. De Mor. Germ. c. 40. But it should be *Erthum*, whence the *English* Word *Earth* is derived. See El. Sched. de Diis Germ. c. iv. p. 61. and Gorop. Becan. Hermath. lib. v. p. 110, 111.. *Tacitus* also saies, Deorum maxime Mercurium colunt, cui certis diebus humanis quoque hostiis litare fas habent. Herculem ac Martem concessis animalibus placant. Ibid. c. ix. *Hermes* or *Mercury* was called *Teutates*, and *Theutates*, by the *Germans*, from the *Phœnician* *Taaut*, wrote *Thaut* in the ancient *German* or *Teutonic* Language. See El. Sched. de Diis Germ. c. v. p. 109.

(82) Herodot. lib. iv. c. 59. The *Scythian* and *German* Gods were carried amongst them by the *Pelasgi*, or *Samothracians*, after their Names were published; and they are plainly no other than the *Phœnician* and *Egyptian* Deities.

These Gods were worshiped by all the *Scythians*. *Vesta* was the same with the *German Vulcan*, i.e. Fire: and the celestial *Venus* and *Apollo* were the Sun and Moon. But all these were no other than the deified Heroes and Heroines, who had been (83) Men and Women.

The ancient *Persians* did not worship Gods who had been Men, and for this Reason, as *Herodotus* (84) judiciously observes, they erected neither *Temples*, *Statues*, nor *Altars*, and thought those guilty of great Folly who did so. Their Custom was to sacrifice to *Jupiter* (*Bel*) upon the highest Mountains, calling the whole Circuit of Heaven by that Name. They offered Sacrifices also to the *Sun*, and *Moon*, and *Earth*, and *Fire*, and *Water*, and to the *Winds*: to these only they sacrificed from the Beginning. But afterward they were taught by the *Assyrians* and *Arabians* to sacrifice to *Urania* (i.e. the celestial *Venus*) whom the *Assyrians* call *Mylitta*, the *Arabians* *Alitta*, and the *Persians* *Mitra*.

Job mentions no other Idolatry but that of worshiping the *Sun* and *Moon*, practised in *Arabia* in his Time, ch. xxxi. 26, 27. And *Herodotus* speaking of the *Arabians*, saies likewise, that they owned no other Gods but the (85) *Sun* and *Moon*, called by them *Dionysus* and

(83) Ἀνθρωποφύεας ἐνόμισαν τὰς θεὰς οἱ Ἕλληες. Herodot. lib. i. c. 131.

And *Augustin* very justly observes; In omnibus literis Paganorum aut non inveniri aut vix inveniri deos qui non homines fuerint—omitto quod Varro dicit omnes ab his mortuos existimari Manes deos: et probat per ea sacra, quæ omnibus fere exhibentur mortuis, etc. De Civ. Dei, lib. viii. c. 26.

(84) Lib. i. c. 131, p. 56. See Strab. Geog. lib. xv. p. 1064. where he cites the Words of *Herodotus*. The *Persians* supposed these mundane Elements to be animated by spiritual Beings, who directed their Motions, Influences, and Operations. These they thought were γυνήτοι θεοί, generated Gods, and Ministers of the supreme God, whose Symbol was the Sun, which they therefore principally worshiped. See *Hecataeus* in Proœm. Diog. Laert. p. 3. But they made no Images to represent them: and *Berosus* saies, that the first Image of human Form that was made to be worshiped, was in the Reign of *Artaxerxes Mnemon*; and this was the Image of *Venus Anaitis*. See Clem. Alex. Protrept. p. 57. edit. Oxon. and the learned Notes of Archbishop *Potter* there. See also Gorop. Becan. Saxon. lib. vi. p. 608. concerning this Goddess: and also Bochart. Geog. Sac. p. 245. Afterward the Images of other Gods were worshiped in *Persia*.

(85) Διόνυσον ὃ θεὸν μᾶλλον ἢ τὴν Οὐρανίην ὑπέοικεν εἶναι—ὀνομάζουσι ὃ τὸν μὲν Διόνυσον, Οὐρανίαν τὴν ὃ Οὐρανίην, Ἀλιλάτ. lib. iii. c. 3. The Editions read

Urania.

Urania. *Dionysus* in their Language was called *Uratal* or *Oratal*, and *Urania*, *Alilat*.

Strabo (86) saies in like manner, that the *Arabians* worshiped only *Jupiter* and *Dionysus*: and *Arrian* (87) saies, that they worshiped only *Uranus* and *Dionysus*. But *Uranus* was the whole Circuit of Heaven, meant also by *Jupiter* in *Strabo*, and comprehended the *Moon*; and *Dionysus* was the *Sun*. And it is certain, that they also worshiped the Planet *Venus*, called (88) *Juno* and *Lucifer*. Now if the

Οὐρατάλ, but the genuine Reading is Οὐρατάλ, or 'Ορατάλ, which two *Greek* MS. Copies have, viz. Arch. Cant. *Sancroft*, and the Oxon. MS. mentioned by *Pococke*. Not. in Abul-pharai. Specim. Hist. Arab. p. 107. One of the *Bodleian* MSS. has 'Ορατάλ; and another 'Ορατάλ: and the MS. used by *Laurentius Valla* in his *Latin* Translation, printed 1475, had 'Ορατάλ, which both *Henry Stephens*, and *Dr. Gale*, and *James Gronovius*, overlooked. *Ouratal*, or *Oratal*, in the *Arabic* Language, signifies the high or celestial Light, or Fire, from *Ur* or *Or*, Light or Fire, and *Taal* excelsus, high. *Elias Schedius* de Diis German. p. 108. thinks the Word means the God of Fire, from *Ur* and *Al*. But this Derivation is not so natural as the other. The learned *Pococke* conjectures the Word to have been 'Ορατάλ, that is, the high or supreme God, from *Olla Taal*. But as the MSS. favour the reading *Ouratal* or *Oratal*, and the Word is expressive of the solar Deity; I think there can be no doubt but that *Ouratal* or *Oratal* is the true Reading. The Name of the other Deity *Urania*, called 'Αλιλάτ, is plainly derived from the *Hebrew* *Lail*, whence the *Arabic* *Albelal*, or *Alilal*, the *Moon*. See *El. Sched. de Diis Germ.* p. 165. *Pocock*. Not. in Abul-pharai. Specim. Hist. Arab. p. 107. *Scalig.* Not. in Fragm. ad fin. lib. de Emendat. temp. p. 27. And it is probable, that *Juno Lucina* was called by the *Greeks* *Ειλαίθα*, from the *Arabic* *Halilath*, as *Scaliger* thinks, which signifies the new *Moon*; or from *Allath*, or *Allitha*, which was the Name of *Lucina* amongst the *Arabians*. *Pausanias* saies, the *Assyrians* were the first who worshiped *Urania*, *Attic.* p. 14. So that the *Arabians* as well as *Persians* received this Deity from them.

(86) *Geog.* lib. xvi. p. 1076. And that the whole Circuit of Heaven was called by the Name of *Jupiter*, we are informed by *Herodotus*, who saies, τὸν κύκλον πάντα τῷ ἔρανθ Δία καλέοντες (sc. Πέρσαι) lib. i. c. 131. and *Strabo* saies of the *Persians*, τὸν ἔρανθ ἡγέμενοι Δία. p. 1064.

(87) *De Expedit. Alex.* p. 486.

(88) Δύο δ' ἰσοδρομοὶ—Ἑρμᾶ τε καὶ Ἥρας τὸν Ἀφροδίταν καὶ Φωσφόρον πρὸ πολλοὶ καλέοντι. *Timæ.* *Locrus*, *De Anim. Mund.* p. 8. *Aristotle* saies the same, μεθ' ὃν ὁ τῷ Φωσφόρῳ, ὃν Ἀφροδίτης, οἱ δ' Ἥρας προσαγορεύουσιν. *Lib. de mund.* p. 602. *Jerome* saies, the *Arabians* worshiped the Planet *Venus*, or the Star called *Lucifer*. *Sidus luciferi quem Saraceni huc usque venerantur.* *Com. in Persians.*

Persians from the Beginning, as is observed above from *Herodotus*, worshiped both the *Sun* and *Moon*, and afterwards learned the Worship of *Urania* from the *Arabians* and *Assyrians*; *Urania* must be different from the *Moon*, and may seem to be the Planet called *Venus*, *Juno*, or *Urania*. But as it does not appear that the ancient *Assyrians* or *Arabians* worshiped the Planet *Venus* (though the *Arabians* in later Times did) but both worshiped the *Sun* and *Moon*; so we must infer, that there is a Mistake in the Text of (89) *Herodotus*, and that the old *Persians* worshiped only the *Sun*, and other Elements originally, and were taught to worship the *Moon* (90) called *Urania*, by the *Assyrians* and *Arabians*. This was the *magian* Religion so called:

Amos, c. v. But their Worship of the Planet *Venus* might be later than the Time of *Herodotus*.

Euthymius Zygabenus saies, the *Arabians* worshiped the Star *Lucifer* to the Reign of *Heraclius* the Emperor. οἱ Σαρακῆναι—προσκυνῶντες τῷ Ἑωσφῶρι ἄστρι, καὶ τῇ Ἀφροδίτῃ, etc. in *Panoplia*. *Venus*, or the *Moon*, was called *Cabar* in the *Arabian* Language, which signifies *great*: as *Euthymius* observes in the same Place.

(89) The Word σελιών should be omitted in the Paragraph above-cited, and the Place should be read, θύσαι ἢ Ἡλίῳ τε καὶ Γῇ καὶ Πυρὶ καὶ Ὑδαὶ καὶ Ἀέμοισι. lib. i. c. 131. and *Xenophon* omits the Word in his Account of the *Persian* Worship. Instit. Cyr. lib. viii. and also *Epicharmus*, in a Distich cited from him by *Menander*: Ὁ μὲν Ἐπιχάρμου τὰς θεὰς (sc. *Perfarum*) εἶναι λέγει

Ἀέμας, Ἡλίον, Γῆν, Ὑδωρ, Πῦρ, Ἀσέρας. Not. Jac. Gronov. in loc. Where *Gronovius* observes, that *Epicharmus* had his Expression either from *Herodotus*, or the *Persic* Writers. As if *Epicharmus*, who wrote above twenty Years before *Herodotus* compiled his History, could take his Account of the *Persian* Gods from him.

(90) *Urania* is the known Name of the *Moon*: and plainly means so in *Herodotus*, lib. iii. c. 8. p. 164. where it is called by the *Arabians* *Alilat*: and perhaps it should be *Alilat* also instead of *Alitta*, lib. i. c. 131. though the Name *Allath*, *Allatha*, or *Allitha*, is mentioned in the *Koran*, as belonging to this Deity. *Herodotus* also mentions *Venus Urania*, whose Temple at *Ascalon* was burnt by the *Scythians*, lib. i. c. 105. and this was the Temple of *Venus*, the *Moon*, or *Juno*. *Strabo* indeed saies, that the *Persians* worshiped both the *Moon* and *Venus*, lib. xv. p. 1064. But this must refer to later Times than the Age of *Herodotus*. For *Xenophon* in two Places speaking of the Sacrifices of the *Persians* in the Time of *Cyrus*, mentions *Ju-*

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I proceed to consider the *Chaldaean* Idolatry, which was called the *Sabian*, and which was not only very ancient, but spread from *Chaldaea* into *Arabia*, *Mesopotamia*, *Egypt*, and all the eastern Countries. It consisted in the Worship of the Sun, Moon, Stars, and Planets, which they believed were animated with divine Intelligences, and the Souls of dead Men, to whom they consecrated Telefmanical (91) Images and Shrines, which they thought were influenced by their Presence and Operations in them; and before which they offered Sacrifices and performed all their Devotions. Such Images as these were *Laban's Teraphim*, Gen. xxxi. 19. These Images were made upon certain Days which were thought to be auspicious, and under certain planetary Aspects: and were consecrated by magical Rites to bring down the celestial Spirits into them. These Images were called *Talismans*, or *Telisms*; and were thought to be *oracular*. They were used in Divination, and as Phylacteries against all Calamities. This Idolatry, with the most Probability, was thought to have begun in *Chaldaea* (92); and the Probability is much confirmed, from Astrology being first studied and practised by the (93) *Chaldeans*; as it generally is agreed to have been many Years before the Birth of *Abraham*. *Chri-*

piter (i. e. the Heaven) and the Sun, but makes no mention of the *Moon* or *Venus*. Instit. Cyr. lib. viii. p. 464; 500. edit. Hutch. octav. And as this *Urania* was the *Mitra* of the *Persians*, it must be the Moon: for *Mitra* was the feminine of *Mitras*, which was the Sun. It signified *Mother* in the *Persian* Language. See *Hottinger's* Hist. Orient. lib. i. c. 7. p. 229.

(91) See *Hottinger's* Hist. Orient. p. 296, etc. and see a full Account of the *Sabian* Religion. Ibid. lib. i. c. 8. p. 245—297. and in *Pococke's* Notes on *Abul-pharai*. Specim. Hist. Arab. p. 138—143.

(92) See *Pococke's* Notes in *Abul-pharai*. Specim. Hist. Arab. p. 138.

(93) *Philo Judæus*, speaking of the ancient *Chaldeans*, saies, Χαλδαῖοι ᾧ ἐν τοῖς μάλιστα ἀπαπονήσαντες ἀστρονομίαν, καὶ πάντα ταῖς κινήσεσι τῶν ἀστέρων ἀναβέβητες, αἷς ὑπέλαβον οἰκονομεῖσθαι τὰς ἐν κόσμῳ δυνάμεις—τὴν ὁρατὴν ἔσσαν ἐσέμνυνον. Lib. de Abrah. p. 359. *Lucian* indeed saies, the *Æthiopians* were the first who practised Astrology and Divination, and communicated the Art to the *Egyptians*, who improved it; after whom, he thinks, the *Chaldeans* practised it, De Astrolog. p. 540. edit. Bourdelot. and p. 361. edit. Reitz. tom. ii. But it is more probable, that the *Chaldeans* made the first astrological Observations: and either they or the *Egyptians* have the oldest Claim to it.

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Sabian Writers almost unanimously ascribe it to *Serug*, the Great Grandfather of *Abraham*, as hath been before observed: but some (94) think, that Images of Men were first made in the Days of *Terah* his Father; and that Pillars were erected before them to (95) represent the Gods they worshiped.

The *Sabian* Religion was esteemed to be the most ancient and universal of all Religions; and it was the Idolatry and Superstition (though more refined afterwards) which *Abraham* opposed in *Chaldæa*, and taught in Opposition to it the Worship of the one supreme God alone,

(94) Epiphan. adv. Hæres. lib. i. p. 8. and Anacephalæos. p. 131. tom. ii. where he observes, "That the *Egyptians*, *Babylonians*, *Phrygians*, and "*Phœnicians*, were the first who had Images and Mysteries, from whom the "*Greeks* received them in the Time of *Cecrops*: and before they had begun "to worship *Saturn*, *Rhea*, *Jupiter*, *Apollo*, and the rest of the Gods." But the Worship of these Gods was begun in *Greece* in the Reign of *Cecrops*.

(95) Clem. Alex. Strom. i. p. 349. See Constant. Manass. Annal. p. 21. edit. Meurs. πρὶν ἀκρωθῆναι τὰς τῶν ἀγαλμάτων χεῖρας, κίονας ἰσάντες οἱ παλαιοὶ ἔσεβον τέρας ὡς ἀφιδρύματα τῷ θεῷ, γράφει γ' ἐν ὁ τὴν Φορωνίδα ποιήσας

καλλιθὸν κλειδῶν Ὀλυμπιάδ' βασιλείης

Ἡρῆς Ἀργείης, ἣν σέμματι καὶ θυσάνοισι

πρώτη ἐκόσμησεν πρὶ κίονα μακρὸν ἀνάσσης.

ἀλλὰ καὶ ὁ τὴν Εὐρωπαϊαν ποιήσας ἰσορεῖ τὸ ἐν Δελφοῖς ἄγαλμα Ἀπόλλωνος κίονα εἶναι, καὶ τῶνδε

Ὅφρα θεῷ δεκάτην ἀκροβίνιάν τε κρεμάσσαιμεν,

σταθμῶν ἐκ ζαθέων καὶ κίωνος ὑψηλοῦ. Strom. i. p. 349.

And that the most ancient *Greek* Statues were Pieces of Wood *Eusebius* shews from *Plutarch*, Præp. Evang. lib. iii. c. 8. And *Tertullian* saies, Quanto distinguitur a crucis stipite Pallas Attica vel Ceres farrea, quæ sine effigie rudi palo et informi ligno prostant. Adv. Gent. And *Arnobius* writes (cont. Gent. lib. vi. p. 196.) lignum (coluisse) Carios pro Diana indolatum; pro Marte Romanos *Hastam* Varronis ut indicant musæ: and so did the *Scythians*. *Lucian*. Scythia, p. 342. Arbores fuere numinum templa. *Plin*. lib. xii. init. Ab origine rerum pro diis immortalibus veteres *Hastas* coluere. *Justin*. Hist. lib. xliii. c. 3. See Clem. Alex. Cohort. ad Gent. p. 29, 30. These and such as these were the first rude Draughts of Statues, and symbolical Representations of the Gods worshiped by the ancient *Greeks*, *Romans*, *Scythians*, *Arabians*, etc. and every Nation, after Idolatry prevailed, had some or other Representations or Symbols of the Gods they worshiped, to remind them of them: to which purpose *Maximus Tyrius* observes, ἔδεν γένος, καὶ βαρβαρικόν, καὶ ἑλληνικόν, καὶ θαλάττιον, καὶ ἡπειρωτικόν, καὶ νομαδικόν, καὶ ἀστυπολὲν, ἀνέχεσθαι τὸ μὴ καλακλήσασθαι σύμβολα ἅπτα τῆς τῶν θεῶν τιμῆς. Differt. 38. p. 402.

without

without *Teraphim*, Images or Shrines ; and that no material or created Being ought to be worshiped. And this also is the Idolatry so frequently inveighed against and condemned by *Moses* and the Prophets. And as it principally consisted in Divination by *Teraphim*, or oracular Images consecrated to the celestial Orbs, it was undoubtedly in Opposition to this Superstition, that God by *Moses* instituted his Oracle of *Urim* and *Thummim*, by which the High Priest received the Council and Will of God, delivered from his Throne in the *Holy of Holies* ; and which he delivered to the People upon any extraordinary Occasion. The High Priest with *Urim*, and the *Jewish* Prophets, supplied the Place of Pagan Diviners and Oracles, which were then the chief Support of Superstition and Idolatry in all (96) Parts of the known World ;

(96) *Xenophon* saies, πᾶσαι αἱ πόλεις καὶ πάντα τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσι τὰς θεάς τί τε χρὴ καὶ τί ἔχρῃ ποιεῖν. *Sympos.* p. 887. so also *Cicer.* de *Divinat.* lib. i. c. 1. *Pythagoras* and his Followers were much addicted to Divination. *Jamblic.* vit. *Pythag.* c. xxviii. p. 116, 127. *Diog. Laert.* lib. viii. vit. *Pythag.* And *Socrates* advised his Followers to study it as the most divine Science ; εἰ δὲ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖται βέλτοιο, σωεῖσθαι μαντικῆς ἐπιμελεῖσθαι. πὺν γὰρ εἰδότες δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις καὶ τῶν πραγμάτων σημαίνουσιν, ἔστι ποτ' ἔρημον ἔφη γίγνεσθαι συμβαλῆς θεῶν. *Xenoph.* *Memo-rabil.* lib. iv. p. 815. By this we may account for *Socrates* ordering his Friend *Crito*, at his Death, to sacrifice a Cock to *Æsculapius*, which he had promised himself to do. This was consistent with the Character of *Socrates*, who always worshiped the celestial Gods, and attended the public Sacrifices. But this last and dying Order of his had a peculiar Propriety in it. *Socrates* was a firm Believer of Divination, and was confirmed in the Truth of it by his continued Experience of the Divination of that Dæmon which always attended him ; and had preserved him from many Dangers, and had never deceived him, as he declared before his Judges at his Tryal. Now *Æsculapius* was the God of Divination, whom *Socrates* peculiarly worshiped, as his Protector and constant Adviser, by the friendly Dæmon which attended him. The Cock was sacred to *Æsculapius* ; and therefore his Order to *Crito* to offer a Cock to him, which he had promised, had a peculiar Propriety to express the Thankfulness of *Socrates*, who was then at the Point of Death, to that God who had preserved his whole Life from many Dangers and Distresses, of which he had been forewarned by his Dæmon. This is a reasonable Account of that last Order of *Socrates*, which has so much puzzled learned Men, who never considered or attended to this Part of the Character of *Socrates*, and have made many vain Conjectures about it.

which therefore the *Jews* were forbidden to resort unto as being Seducers, and Promoters of the Worship of false Gods: and instead of them they were commanded to consult his Oracle and true Prophets. These were necessary to the *Jews*, who were prone to Superstition and Idolatry. And as the Heathen Oracles and Diviners were the great and principal Support of Idolatrous Worship, the *Jews* would not have been withdrawn from them, if they had not had an Oracle and Prophets of their own to resort to, and to inform them of the Will of God, in all difficult Cases and national Concerns. It was therefore an Instance both of the Wisdom and Goodness of God, to establish a standing Oracle and Succession of Prophets amongst the *Jews*; that, by the pretended Divinations and Oracles of false Gods, they might not be tempted to forsake the Worship of him the only true God.

The Ancients have generally thought that *Egypt* was the Mother of Superstition; and that Idolatry was first set up there by the famous and learned *Egyptian Hermes*. The *Greek* Writers were generally of this Opinion, because they knew of no other *Hermes* but him who was Secretary of State to the first *Egyptian* King *Menes* called *Osiris*; who invented the sacred Letters, and gave them *written* Laws. *Lucian* (97) therefore saies, in his Account of the Beginning of Idolatry, "that the *Egyptians* were the first who had the Knowledge of the
" Gods, and consecrated Temples and Groves to them; and instituted religious Festivals in their Honour. That they were also the
" first who knew the sacred Names of the Gods, and taught the
" sacred Doctrine concerning them. That not long after, the *Assyrians* received from the *Egyptians* their Theology; and erected
" Temples to the Gods, and instituted sacred Rites, and placed their
" Images in them. Also, that in *Syria* they had Temples about the
" same time with the *Egyptians*: but that in the most ancient Times
" the *Egyptians* had no Images in their Temples."

(97) De Dea Syr. p. 1057. edit. Bourdelot. See above, Note 76. *Ammianus Marcellinus* saies of *Egypt*, Hic primum homines longe ante alios ad varia religionum incunabula (ut dicitur) pervenerunt; et initia prima sacrorum caute tuentur, condita scriptis arcanis. Lib. xxii. c. 16. p. 343.

The

The Oracle of *Apollo* in *Porphyry*, cited by (98) *Eusebius*, saies, that the *Egyptians* were the first Institutors of Religion ; and that the *Phœnicians*, *Affyrians* or *Chaldæans*, *Lydians*, and *Hebrews*, had each their several religious Institutions. But if the History of *Sanchoniatho* is to be credited, which is the most ancient Pagan Writing in the World, the first *Hermes*, and Institutor of Religion, went from *Phœnicia* into *Egypt*. But this History being wrote in the *Phœnician* Language, and not known to the ancient *Greeks*, was the Reason of their making the *Egyptians* the first Institutors of religious Worship. However, it appears, that the religious Rites and Worship of the *Phœnicians* and *Egyptians* were contemporary, and had the same original Author. According to *Sanchoniatho*, the first *Hermes*, or *Taaüt*, the Son of *Misor*, set up a pure Idolatry of Hero-worship ; and the *Phœnician* Hierophants afterward instituted Mysteries wherein they taught the initiated to understand the historical Actions of the Hero-Gods in an allegorical Sense. *Hermes* carried the *Phœnician* Gods into *Egypt*, where they were worshiped in Temples, and had their Images placed in them at *Thebes*, and other Parts of the upper *Egypt*, and in *Libya* and *Arabia*. Many Years after, the famous *Egyptian* *Hermes* improved the ancient Worship of Hero-Gods with additional Deities, who had been born and reigned in *Egypt*, and with many new Rites and Ceremonies to be observed in the Worship of them ; and at the same time he improved the rude symbolical Images of the first *Hermes* by hieroglyphic Figures, of which he made a System, and instituted Mysteries in Imitation of those of *Phœnicia*, and concealed them under sacred Letters or Characters, which he invented, and also hieroglyphic Figures of Animals, Birds, Plants, *etc.* and had them engraved on Columns of Stone, which were laid up or erected in the Temples. Under these hieroglyphic Figures

(98) Ἀτσαπίλοι ὃ ἔασιν ἀθέσφατοι ἐγγεγραῖται (i. e. τῶν μακάρων)

Ἄς πρῶτοι μερόπων ἐπ' ἀπείρονα πρῆξιν ἔφηναν

Οἱ τὸ καλὸν πίνοντες ὕδωρ Νειλώτιδος αἶης

Πολλὰς καὶ Φοίνικας ὁδὸς μακάρων ἐδάησαν.

Ἀσύριοι, Λυδοί τε, καὶ Ἑβραίων γένος ἀνδρῶν.

Præp. Evang. lib. ix. c. 10. p. 413.

and sacred Characters the whole *Egyptian* Theology and natural Philosophy was contained; and explained only to those who were initiated into the Mysteries: and by these he preserved the original Doctrines of Religion; the Worship of the one supreme God, an universal Providence administered by subordinate divine Beings, the Immortality of the Soul, and a future State of Rewards and Punishments: this was the original Religion of Mankind. He also applied the hieroglyphic Symbols to natural Causes, and the whole mundane System; and likewise to the moral Actions and Conduct of human Life. These great Improvements in theological and physical Science, which were all ascribed to *Hermes*, made the *Egyptian* Theology and Philosophy universally admired; and, by being communicated to the *Greeks* and other Nations, were the means of keeping up true Sentiments of the Deity and Religion amidst the vulgar Idolatry of Hero-worship, when it universally prevailed. For the *Egyptian* Mysteries were carried into *Greece* and other Countries; and the most renowned Legislators and learned Philosophers were initiated into them. But in Time they were abused and corrupted with Immoralities and Impieties; and some of them promoted Vice and Debauchery instead of true Religion and Virtue, which were the original Design of the Institution of them.

Of the Cabiri, Dioscuri, Pelasgi, Anaces, Curetes, Samothraces, Corybantes, Idæi Dactyli: and of the Cabiric Mysteries.

These Names of the most ancient Deities and Hero-Gods have been (99) confounded both in their Persons and Ages, which were different, through the Ignorance of the ancient *Greek* Writers concerning them.

The first or original *Cabiri* were, as *Sanhoniatho* relates, the eight Sons of *Sydyc*, who was a *Canaanite*. None of their Names are mentioned but only *Æsculapius*, who was the eighth and youngest of them. They lived in the Days of *Taaut*, the *Phœnician Hermes*, *Uranus*, and *Saturn*. *Taaut* instructed them in Letters and Writing,

(99) See Strab. Geog. lib. x. p. 715.

which

which he invented: and by his Command they wrote the Memoirs of the first Hero-Gods, and the whole *Phœnician* Theogony from the Creation, which were laid up in the Temple of *Berytus*, which was built by (1) *Saturn*, who gave this City to the *Cabiri*, where they lived. They were deified after their Death by the Title of *Dii Cabiri* (2), i. e. the great or potent Gods.

After the Death of *Saturn*, and about eight hundred Years after the Flood, and 2369 Years before the *Christian* Æra, he and others, as *Uranus*, and *Gee*, and *Taaut*, and many others, were worshiped under the same Title. All the greatest *Phœnician*, *Egyptian*, and *Græcian* Gods were called *Cabiri* in the Mysteries instituted to them. These *Cabiri*, or great Gods, were the Progenitors of the *Pelasgi*, who are called the Descendants of the *Dioscouri*, or *Cabiri*, in *Sanchoniatho*. They were called *Pelasgi* from their passing by Sea out of one Country into another. They carried with them the Mysteries of the *Cabiri* wherever they went. They went into *Egypt*, where the *Cabiric* Mysteries were instituted at *Memphis* in a Temple consecrated to them, probably in the Reign of *Menes*, who built the City: and there *Osiris* (who is the same with *Menes*) and *Isis* were worshiped as *Cabiri*, after their Deaths. About the same Time, if not before, some of the *Pelasgi* passed out of *Asia* over the Sea near the *Hellespont* into *Greece*,

(1) Stephan. Byzant. voce Βρυτώς.

(2) *Cabir* signifies great or potent in the *Phœnician* and *Hebrew* Language. *Varro* saies: Principes Dei Cœlum et Terra, which were the two principal *Samothracian* Gods; he adds: sunt Tautes et Astarte apud Phœnicas, ut idem principes in Latio Saturnus et Ops. Terra enim et cœlum ut *Samothracum* initia docent, sunt *Dei magni*, et hi quos dixi multis nominibus.— Nam neque, ut vulgus putat, hi *Samothraces Dii*, qui *Castor* et *Pollux*: sed hi mas et femina; et hi quos augurum libri scriptos habent sic, *Divi potes*: et sunt pro illis qui in *Samothrace* θεοὶ δυνάτοί. Hæc duo Cœlum et Terra, etc. De L. Lat. lib. iv. p. 17. In this Passage *Varro* is mistaken in supposing the *Phœnician Taaut* and *Astarte* to be the same with *Cœlum et Terra*; which is contrary both to the History of *Sanchoniatho* and all ancient Accounts of these two original Deities. And the learned *Joseph Scaliger* is also mistaken in saying that *Taaut* was not a *Phœnician* but an *Egyptian* God. Conjectan. in loc.

and

and settled in *Peloponnese*, and the Islands of the *Ægean Sea* (3), *Samothrace*, *Imbros*, and *Lemnos*, where the Mysteries of the *Cabiri* were first instituted amongst the *Greeks*: and afterwards they passed into *Thessaly*. That the *Pelasgi* descended from the *Cabiri*, and instituted the sacred Mysteries called from them, we learn from *Herodotus*, who saies (4), *that whosoever is initiated into the mysterious Rites of the Cabiri, which the Samothracians solemnize, and received from the Pelasgi, understands what he was speaking of: for the Pelasgi in ancient Times inhabited Samothrace.* *Herodotus* also saies (5), that the *Egyptian* Priests related, that the *Cabiri* were the Sons of *Vulcan*, (their oldest God) because their Images were like those of *Vulcan*. *Hesychius* (6) has the same Observation, probably from *Herodotus*. But this was only a Pretence of the *Egyptians*, to have the Honour of producing these famous Deities. However, the *Egyptians*, after they had received the *Cabiric* Mysteries, added the Names of their principal Gods and Goddesses to them, as *Osiris*, *Isis*, and others. *Strabo* (7) saies, that the *Corybantes* were by some reckoned the same with the *Cabiri*; and that they came over into *Samothrace*, which was before called *Melita*, (or, as others related, *Leucosia*, so *Aristotle* cited by

(3) See *Strab. Geog. lib. x. p. 723. in fin. to p. 726.*

(4) Ὅστις τὰ Καβείρων ὄργια μεμύνη, τὰ Σαμοθρῆνικες ὑπὲρλέξει λαβούνης καὶ Πελασγῶν, ἔτι οὐκ ὄντων οἷδε τὰ λέγω· τίς δὲ Σαμοθρῆνικῶν οἶκεον πρότερον Πελασγοὶ ἔσται, etc. *Lib. ii. c. 51.* The old Scholiast on the *Argonautics* of *Apolonius Rhodius*, *lib. i. v. 580.* represents the *Pelasgi* as a barbarous Nation, ἑθνὸν βαρβαρικόν, as not being original *Greeks*, but who came into *Greece* from another Country. See *Schol. ad Aristoph. Pac. v. 276, 277.* and *Apol. Rhod. Argonaut. lib. i. v. 917—921.*

(5) *Lib. iii. c. 37.*

(6) In voce, where he calls the Καβείροι, Καρκῖνοι, from κάρα κινεῖν, which is the ingenious Observation of the learned *Lambert Bos*. So *Hesychius* gave them the Name from the *Corybantes*, their Priests, who tossed their Heads in a frantic manner, while they solemnized the *Cabiric* Mysteries, and were hence called *Corybantes*, as *Strabo* writes, καὶ τὸ κορύπτοντας βαίνειν, *Lib. x. p. 725.*

(7) *Lib. x. p. 723, 724.* *Varro* wrote, that *Samothrace* was before called *Parthenia*: *Insulam Samum, scribit Varro, prius Partheniam nominatam; quod ibi Juno adoleverit; ibique etiam Jovi nupserit, Ap. Lact. De fals. relig. lib. i. c. 17.*

the Scholiast on *Apollonius Rhodius*, lib. i. § 917.) and that their Actions and Names were mysterious. *Stesimbrotus* of *Thasus* wrote, that the *Samothracian* Mysteries were performed to the *Cabiri*: but he thought, they had their Name from the Mountain *Cabira* in the *Berecintbian* Tract of *Phrygia*. *Acusilaus* of *Argos* saies, that *Camilus* [*Camillus*, *Casmilus*, or *Cadmilus*, as others wrote it, which signifies a sacred Minister, and is the Name of *Mercury*, one of the *Cabiri*] was the Son of *Cabira* and *Vulcan*: that three of the *Cabiri* were his Children; and from them came the Nymphs *Cabiridæ*. *Pherocydes* related, that three *Cabiri* and three *Cabiridæ* were born of *Vulcan* and *Cabira*, the Daughter of *Proteus*: and that to each of them sacred Rites or Mysteries were instituted: and that the *Cabiri* were in an especial manner worshiped in *Lemnos* and *Imbros*, and the Cities of *Troy*; and that they had mystical Names. These mystical Names were *Phœnician*, and unknown to the *Greeks*: and it appears from the foregoing Accounts of the *Greeks*, that they did not know the Meaning of the Name *Cabiri*, nor their Age. The *Corybantes* were not Priests of their Mysteries till several Ages after the *Pelasgi* had carried them into *Samothrace*, and taught them there to the *Japhetic Greeks*. And the *Greek Writers*, being ignorant of the Meaning of the Name *Cabiri*, feigned a Nymph *Cabira* to be the Mother of them; as others did a (8) Mountain, to call them from it. *Tertullian* (9) has rightly explained the Name, viz. great and potent Gods. They are called great Gods, *Dioscuri*, *Cabiri*, in an Inscription on an ancient Marble, mentioned by (10) *Gruter*: and there are others dedicated to the great Gods. *Reinesius* has an (11) Inscription to the *Samothracian Cabiri*, amongst other Deities. Dr. *Hyde*

(8) If there was a Mountain in *Phrygia* called *Cabira* it was so called from the *Cabiric* Mysteries, carried thither by *Dardanus*. See *Steph.* in voce, and Notes; also in voc. *Imbros*, and Notes. *Plutarch* mentions the *Cabira* amongst other Mountains, *Lucul.* p. 500 et 501.

(9) Ante has, tres aræ trinis Diis parent, magnis, potentibus, valentibus: eisdem Samothracas existimant. *De Spectac.* lib. c. 8.

(10) Θεοὶ μεγάλοι, Διόσκυροι, Κάβηροι. *Vet. Marm.* inter *Gruter.* *Inscript.* p. 319. edit. *Græv.*

(11) Syntag. *Inscript.* *Antiq. num.* 143.

mentions a (12) *Thessalonican* Medal, on which the Name *Cabirus* was inscribed. It has upon it a Man *standing*, and holding a *Key* in his right Hand, and a *Hammer* in his left.

In a Medal or Coin of the City *Carrhæ* (13), the Image of one of the *Cabiri*, placed on a Pedestal, holds a *Hammer* in his right Hand, and a *Key* in his left, looking towards the Goddess *Urania*, who represents the Moon, and has a *Crescent* over her Head.

The *Cabirus* with the Key and Hammer seems to be *Vulcan*, who was one of them, and whom *Nonnus* (14) calls the *heavenly Artificer Cabirus*. *Virgil* (15) calls them *the great Gods*.

The old Scholiast on *Apollonius Rhodius* has given (16) the *Phœnician* Names of four of the *Cabiri*, with the *Greek* Signification of them

(12) Hist. relig. vet. Perfarum, p. 360.

(13) Apud Gutberleth. De Myster. Cabir. c. v. p. 39.

(14) Οὐρανίου χαλκῶς Καθεύρος. Dionys. lib. xiv. § 21.

(15) Dii magni, Æn. iii. §. 12. See Pausan. Bæot. p. 300. fin.

(16) Μυῦν) ἐν τῇ Σαμοθράκῃ πῶς Καθεύροις, ὧν Μυασίας φησὶ καὶ τὰ ὀνόματα τέσσαρες δ' εἶσι πὺν ὄρθρον. Ἀξίερ, Ἀξίοκρσα, Ἀξίοκρσθ. Ἀξίερ μὲν ἐν ἔσιν ἡ Δημήτηρ. Ἀξίοκρσα δὲ ἡ Περσεφόνη. Ἀξίοκρσθ δὲ ὁ Ἄδης. ὁ δὲ προσθεμῶν τέταρτος Κάσμιλθ, ὁ Ἑρμῆς ἐστίν, ὡς ἰσορεῖ Διονυσόδωρ. In Argonaut. lib. i. § 917. The same Scholiast saies, that other Writers related, that there were two *Cabiri* before, the first of which was *Jupiter*, and the other *Dionysus*. But this was a Mistake, as is shewn from *Sanchoniatho*. The learned *Bochart* has given the true Explanation of the four *Phœnician* Names above. The first is the Composition of the Words יחסי *possessio mea*, and ארץ *Terra*, i. e. *Achsi erets*, or *Eres*, the Earth is my Property, or Possession; and *Ceres* is known to be the Goddess of the Earth. The second and third Words differ only (as *Bochart* observes) in Termination and Gender; the one being Masculine and the other Feminine. The first Part of the Word, *Achsi*, is already explained; the second Part, *Kersa*, and *Kersos*, is derived from the *Phœnician* or *Hebrew* קרע *Kerets* or *Keres*, which signifies *Death* or *Destruction*; and so the Words properly denote those who have the Power over the *Dead*, that is, *Pluto* and *Proserpine*, the infernal Deities. The fourth Name *Casmilus*, or *Cadmilus*, or *Camillus*, which, as all the *Greeks* and *Latins* agreed, signified a *Minister in sacred Things*, or of the Gods, is derived from the *Phœnician* Verb חדם *Chadam*, ministravit, and אל *El*, *Deus*: so the Name was חדמאל *Chadmel*, or a Minister of God, as *Hermes* or *Mercury* is known to be. See *Bochart*. Geog. Sac. lib. i. c. 12. p. 394, 395. and *Macrobius*. Saturn. lib. iii. c. 8. All this shews the *Phœnician* Original of the *Cabiri*.

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from *Mnaseas* and *Dionysodorus*. The Names are, *Axierus*, *Axiokersa*, *Axiokersus*, and *Kasmilus*: and they are, *Ceres*, *Proserpine*, *Pluto*, and *Mercury*. So these four Deities belonged to the infernal Scenes of the Mysteries of the *Cabiri*; or to the Mysteries of *Hecate* (17), which were also celebrated in *Samothrace*: and these had (18) Priestesses as well as Priests to attend them. The Ministers of the *Cabiric* Mysteries had Chaplets or Garlands on their Heads during the Celebration of them (19), as *Dionysius* of *Halicarnassus* informs us.

These *Cabiri* were also the public Household-Gods which (20) *Dardanus* is related to have carried from *Samothrace* to *Phrygia*: *Æneas* (21) carried them from *Troy* into *Italy*, where they were worshiped by

(17) Suid voce Σαμοθράκη.

(18) So *Callimachus* writes: 'Ιερέη Δήμητρος ἐγὼ ποτὶ καὶ πάλιν Καθεύων. Epigram. xlii. edit. Græv. p. 212. tom. i.

(19) Antiq. Rom. lib. ii. p. 92.

(20) 'Ο Δάρδανος ἀπαρχὰς ἐκ Σαμοθράκης, ἐλθὼν ὤκησεν ἐν τῇ ὑπωρεῖα τῆς Ἰδης, τῷ πρίλιν Δαρδανίαν καλέσας· καὶ ἐδίδαξεν αὐτὸν Τρώας τὰ ἐν Σαμοθράκῃ μυστήρια· ἐκαλεῖτο δὲ ἡ Σαμοθράκη, Σάμους πρίν. Strab. Geog. lib. vii. fin. p. 511. *Dardanus* built *Dardania*, and instituted the *Samothracian* Mysteries in *Phrygia* about the Year before *Christ* 1480.

(21) Varro humanarum secundo *Dardanum* refert *Deos penates* ex *Samothrace* in *Phrygiam*, et *Æneam* ex *Troja* in *Italiam* detulisse. (*Æneas* brought them into *Italy* in the Year before *Christ* 1182.) *Cassius Hemina* dicit *Samothracas Deos* eisdemque *Romanorum penates* dici θεὸς μεγάλους, θεὸς ἡγεμένους, θεὸς δυνάμεις, Apud. *Macrobius*. Satur. lib. iii. c. 4. But the great Gods were only the public *Penates*, as *Livy* tells us: At vos veremini *Deos patrios*—*Jupiter optimus maximus*, *Juno regina* et *Minerva*, alii *Dii Deæque* obsidentur: castra servorum publicos vestros *Penates* tenent, Lib. iii. sect. 17. *Servius* remarks on *Virgil's* *Æn.* ii. v. 325. *Dardanus*—ex *Samothracia Trojam Penates* dicitur detulisse, quos post secum *Æneas* ad *Italiam* vexit: nam et *Samothraces* horum penatium antistites suos vocabant, qui postea a Romanis *Salii* appellati sunt, hi enim sacra penatium curabant: quos tamen *penates*, alii *Apollinem* et *Neptunum* volunt, etc. See *Dionysius*. Halicar. Hist. lib. i. p. 55, 56. It is certain, that *Apollo* and *Neptune* were two of the original *Phœnician Cabiri*. But it must be observed, that in the Passage from *Servius*, the Word *suos* is a corrupt Reading, and spoils the Sense: it is probable, he wrote *Coes*, or *Coos*, which was the Name of the *Samothracian* or *Cabiric* Priests, as *Hesychius* informs us: Κοῖης ἱερεὺς Καθεύων—οἱ δὲ Κόης. This was derived from the *Phœnician* Word *Cœu*, which signifies a

the *Pelasgic Tyrrheni* or *Tuscans*, and afterwards by the *Romans* : and the *Salii* were Priests of some of these.

In *Sanchoiatho* the *Cabiri* are called *Dioscuri*, *Corybantes*, or *Samo-thracian* Deities ; not that they had any other original Names but that of *Cabiri*, though they were called by the latter Names amongst the *Greeks* in his Time : but I take this to be the Interpretation or Gloss of his Translator *Philo of Byblus*. However, the *Cabiri* were called *Dioscuri* by the *Greeks* : and these *Dioscuri* were believed by them to be different from and older than the *Tyndaridæ*, *Castor* and *Pollux*, who were so called after they were deified, and worshiped amongst the *Samo-thracian* Gods.

Cicero (22) mentions *Dioscuri* who were older than *Castor* and *Pollux* ; and were supposed by the *Greeks* to be the Sons of the most ancient *Jupiter* and *Proserpine* ; and these also were called *Anaces*. They were as old or older than the first *Phœnician Jupiter* himself : and were the *Anakim* who dwelt in *Arba*, called *Kirjath-Arba* ; and afterwards *Hebron*, the City where *Sarah* died, *Gen.* xxiii. 2. *Jos.* xiv. 15. ch. xv. 13. *Judg.* i. 10.

It is observable, that *Moses*, when he sent Men to search the Land of *Canaan*, saies, that when they came to *Hebron* they found there *Abiman*, *Shesai*, and *Talmi*, three of the Sons or Descendants of *Anak* ; which the *Chaldee* Paraphrase, *Syriac* and *Arabic* Versions

Priest. And the Names both of the Gods, *Cabiri*, and of the Priests of their Mysteries, *Coes*, shew plainly, that they were of *Phœnician* Original. And *Varro*, as *Servius* writes, unum esse dicit Penates et magnos Deos. Comment. in Virgil. *Æn.* lib. iii. v. 12.

(22) Διόσκουροι apud Græcos multis modis numerantur. *Primi* tres qui appellantur *Anaces*, Athenis ex Jove rege antiquissimo et Proserpina nati, Tritopatreus, Eubuleus, Dionysius : *Secundi* Jove tertio nati et Leda, *Castor* et *Pollux*. *Tertii* etc. De Nat. Deor. lib. iii. c. 21. And they are those mentioned by *Herodotus*, lib. ii. c. 50. where he thinks the Worship of the *Dioscuri* was brought into *Greece* by the *Pelasgi* : and so they could not be the *Greek Dioscuri*. The Translator of *Herodotus* here, and a little before, c. xliii. where they are spoken of, not understanding the Difference of these *Dioscuri* from *Castor* and *Pollux*, so called by the *Greeks*, has rendered them in one Place by *Tyndaridæ*, and in the other by *Castor* alone, which are both manifestly wrong.

render

render *Giants*, Numb. xiii. 22. These were three of the *Anaces*, of whom the *Greeks* had their Knowledge from the *Phœnicians*.

The *Anakims* were undoubtedly as ancient as the Sons of the *Dioscouri*, *Cabiri*: this appears from the Age of *Arba*, who was the Chief of the *Anakims*, *Josh.* xiv. 15. and is called the Father of the *Anakims*, three of whose Descendants were expelled from their City *Arba* by *Caleb*, and afterwards slain, *Josh.* xv. 13, 14. *Judg.* i. 10. This City was called *Kirjath-Arba*, i. e. the City of *Arba* (23), who built it for the principal Seat of the *Anakims*: and it was afterward called *Hebron*, *Gen.* xxiii. 2. *Josh.* xiv. 15. ch. xv. 13. *Judg.* i. 10. Now, *Moses* tells us, that *Hebron*, or *Arba*, the City of the *Anakims*, was built seven Years before *Zoan* in *Egypt*, Numb. xiii. 22. and so it was built in the Year before *Christ* 2225, as I proved in the Treatise concerning *Egypt* and *Menes*, and in Note (7) p. 274. and this was 944 Years after the Flood; and 128 Years before the Birth of *Abraham*. Therefore *Arba* might be born of one of the Sons of the *Cabiri*; and the *Anakim*, amongst whom he lived, and was the chief Prince of them, might probably be the immediate Descendants of the *Cabiri*. These *Anakims* were the same with or a Part of the *Rephaims*, *Suzims*, *Emims*, and *Zamzummins*, mentioned *Gen.* xiv. 5. and *Deut.* ii. 20. who inhabited *Hebron* and all the Country about *Sodom* and *Gomorrab*, and the Land which was after them inhabited by the *Moabites* and *Ammonites*, who drove them out, *ŷ* 21. The Word *Anak*, or, as it might be read, *Onak*, which the *Chaldee* Paraphrase, the *Syriac* and *Arabic* Versions render, in the plural Number, *Giants*, or *strong Men*, may have this original Signification; or may be derived from the *Arabic* Word *Anak* or *Onak*, which signifies to be *eminent*; and hence *Onkon* signifies *Princes*; and in this Sense the *Anakim* agree in Etymology with *Cabiri*, i. e. *strong* or *powerful*; and this is an Argument to prove the *Anaces Dioscouri* to be the Descendants of the *Phœnician Cabiri*, and to be far older than the *Greek Dioscouri*, *Castor* and *Pol-lux*.

(23) *Isidore* saies, it was built by the *Giants*: but they were the *Anakim*, *Orig.* lib. xv. p. 1186.

Pausanias speaks of the *Anaces*, whom he calls (24) *Anactes*, and saies, some made them the *Dioscuri*, others the *Curetes*, but they who appeared the most knowing, said, they were the *Cabiri*. He elsewhere saies, there is in (25) *Peloponnese*, about eight Furlongs distant from the River *Erasinus* in *Argolis*, a Temple of the *Dioscuri Anactes*, which had their Images in it. *Onomacritus* (26), the Orphic Writer of the Argonauts and Hymns, makes the *Curetes*, *Corybantes*, the *Cabiri*, or *Dii potes*, *Anactes*, and *Dioscuri*, to be all the same: and *Clemens* (27) *Alexandrinus* calls the *Cabiri*, *Corybantes* and Priests of the Mysteries of the *Anactes*, the same. The Meaning of all which is, that, after the *Cabiric* Mysteries were carried out of *Phœnicia* into *Greece*, they had several Priests in several Places. The *Corybantes* celebrated and presided in them in *Samothrace* and (28) *Phrygia*; the *Idæi Daëtyli* in Mount *Ida* in *Phrygia*, the *Curetes* were the Institutors of them in *Crete*; and the *Salii* were the Ministers of them in *Italy*.

(24) Οἱ μὲν εἶναι Διοσκύρους, οἱ δὲ Κεῖρητες, οἱ δὲ πλείον τι θήσαντες νομίζοντες Κα-
εῖρες λέγουσι. Phoc. p. 357. From the *Anaces*, or *Anakim*, the Word *Ἀναξ*,
King, was derived, which the *Greeks* knew nothing of. And from the Word
Onkon we may explain the Name of the Goddess *Onka*, whom *Cadmus* car-
ried to *Thebes*, and whose Image was consecrated by him, and worshiped in
a Village called from her, near the City, as the old Scholiast on *Pindar's* se-
cond Olympic Ode informs us, on *ῥ* 48. She was the *Phœnician Minerva*,
as the Scholiast there observes, and the *Greek Writers* agree. *Stephanus* of
Byzantium saies, Ὀνκα, ἡ Ἀθλῳᾷ καὶ Φοίνικας: and so the Scholiast on *Æschyl.*
in ἐπὶ ᾧ θηοῖς. *Minerva* had also a Temple at *Thebes*, under the Name
of *Onca*: Δύο ἱερεῖς ἐν τῇ θηοῖς ἰδρυτὶ τῇ Ἀθλῳᾷ πρὸ μὲν Ὀνκαίας, etc. Schol. So-
phoc. in *Oedip. Tyr.* edit. *Stephan.* So it ought to be read, and not
Oikaías, as *Selden* rightly observes, *De Dîs Syr. syntagm. ii. c. 4.* *Nonnus*
calls her Ὀνκαία Ἀθλῳᾷ, *Dionys.* p. 765. *Hesych* calls her Ὀγα by Mistake,
for Ὀκα; and *Tzetzes* Schol. in *Lycoph.* *ῥ* 1225. has, Εἰς τὴν Ὀκαίαν Κώμην
θηοῦ, ἧς Κάδμος Ἀθλῳᾷ ἄγαλμα ἰδρύσασθαι. Now *Onca* is a *Phœnician* and *Ara-
bian* Word, and signifies *great* or *powerful*. So *Minerva* was the Ὀκα, the
great and potent Goddess both of *Thebes* and *Athens*.

(25) He calls them Διοσκύρων Ἀνάκτων, *Corinth.* p. 79.

(26) Κεῖρητες, Κορύβαντες, ἀνάκτορες διδυάσιοί τε,

Ἐν Σαμοθράκῃ ἀνακτες ὁμῶς Ζηῶς κοροὶ αὐτοί. Hymn.

(27) *Protrept.* p. 12. And *Demosthenes* called the Temple of the *Dioscuri*
Ἀνάκτορον, or Ἀνάκτειον. *Harpocrat.* in voce.

(28) Τὴς ἐν Φρυγίᾳ Κορύβαντας, ὅτι δ' ἐν Κρήτῃ Κεῖρητας. *Lucian.* *De Salt.*

But

But the original Priests of the *Cabiri* were called *Coes*. The Gods also who were worshiped in them had different Names, and the Mysteries likewise from them. They were called *Cabiri*, *Dioscuri*, and *Anaces* or *Anacles*: but the Gods themselves were different, and lived in different Ages. The *Corybantes* and *Samothraces* were Priests more peculiarly of the Mysteries of *Cybele* in *Samothrace*, and *Phrygia*. Some (29) Historians made the *Corybantes* the Sons of *Rhea*, the Mother of the Gods; and if so, they were far older than *Cybele*: and it is certain, that the *Samothracian* Mysteries were many Centuries more ancient than *Cybele*. They were at first communicated to none but *Samothracians*: and (30) *Jasion* was the first who initiated Strangers; and *Cadmus*, coming to *Samothrace*, in quest of his Sister *Europa*, was the first Stranger who was initiated by him, and married his Sister *Harmonia*. *Jasion* married *Cybele*, and had by her *Corybas*: and after the Death of *Jasion*, who was deified, his Brother *Dardanus*, *Cybele*, and her Son *Corybas*, left *Samothrace*, and carried the Mysteries of the Mother of the Gods into *Asia*, and instituted them in *Phrygia*, where they were afterwards called by her Name; and *Corybas* called the

(29) Diod. Sic. lib. iii. p. 189. The first Mysteries of the Mother of the Gods were instituted at *Samothrace*, in the Reign of *Horus*, Son of *Osiris* and *Isis*, Diod. lib. iii. p. 188, 189. and they might be so old. And *Pausanias* relates, that the Mother of the Gods was anciently worshiped at *Thebes* with the *Cabiri*, whose Names and Mysteries he durst not divulge. Bæot. p. 300. fin.

(30) Δοκεῖ δ' εἶναι πρῶτον ξένους μῆσαι, καὶ τὴν τελευτὴν ἀπὸ τῆτο ἐνδοξοῦ ποιῆσαι. Μετὰ δὲ ταῦτα Κάδμῳ τὸν Ἀγένορον καὶ ζήτησιν τῆς Εὐρώπης ἀφικέσθαι πρὸς αὐτὴν, ἣν τὸ τελετὴς μετὰ πόλιν γῆμαι τὴν ἀδελφὴν Ἰασίων Ἀρμονίαν, καὶ καθάπερ ἔχουσιν μυθολογῶσι, τὴν Ἀρεως, etc. Diod. Sic. lib. v. c. 48. See also c. 49. Weff. also Dionys. Halicar. Rom. Antiq. lib. i. p. 49, 50, 55. *Straba* relates various Opinions of the *Corybantes*. Some thought, that the *Titans* gave Arms to the *Corybantes* to serve *Rhea*. — Others said, the *Corybantes* were *Demons*, and Sons of *Minerva* and *Helius*. — Others, that they were Sons of *Saturn*. — Others, that they were Sons of *Jupiter* and *Calliope*, and the same with the *Cabiri*, and inhabited *Samothrace*. — Others thought the *Corybantes* and *Curetes* were the same, and Ministers of *Hecate*. *Pherecydes* thought, that nine of the *Corybantes* were born of *Apollo* and *Rhytia*, and that they inhabited *Samothrace*, Geog. lib. x. p. 723, 724. See the Notes on the 139th Fable of *Hyginus*, p. 207.

Priests

Priests of these Mysteries from himself *Corybantes*. Whoever were initiated into these Mysteries were thought to be secure (31) from Dangers at Sea: and therefore *Jafon*, *Castor* and *Pollux*, *Hercules* and *Orpheus*, were believed to have had a prosperous Voyage, and to have succeeded in their Enterprize after they were initiated into them.

As most of the *Greek* Historians made the *Corybantes* to be the first Priests of the Mysteries of the *Mother of the Gods*, which were instituted many Centuries before *Jafon* married *Cybele*, who was contemporary with *Cadmus*; it is probable, that *Jafon*, presiding over the *Samothracian* Mysteries, called the Son which he had by *Cybele*, *Corybas*, after the Name of those famous Priests.

As the *Curetes* and *Idæi Daëtyli* were both Priests of *Cybele* and her Mysteries, which were the same with those of the *Mother of the Gods* which she carried from *Samothrace* into *Phrygia*; they might live about the same Time: unless we suppose, that the *Curetes* were the ancient Inhabitants of *Crete*, and instituted there the Mysteries of the *Mother of the Gods*, many Ages before the *Phrygian* Mysteries were instituted by *Cybele*. Therefore, for the Satisfaction of the learned Reader, I will lay before him the various Opinions of the ancient Writers concerning the *Curetes*, so famous in History.

Strabo (32) writes, that there was a great Diversity of Relations concerning them. The *Cretan* and *Phrygian* Historians related, that the *Curetes* were Ministers of sacred Mysteries: that they educated *Jupiter* in *Crete*; and presided in the Mysteries of the *Mother of the Gods* in *Phrygia*; and at *Ida*, a Mountain of *Troy*. Some made the *Corybantes*, and *Cabiri*, and (33) *Idæi Daëtyli*, and *Telchines*, to be all the same with the *Curetes*. Others made them their Kindred, and to differ a little from one another. But all agreed, that in the Ministration of sacred Mysteries, as those in *Samothrace*, *Lemnos*, and many other

(31) See Schol. ad Apollon. Rhod. Argonaut. lib. i. § 917. Diod. Sic. sup. also Orph. Argonaut. § 464—468.

(32) Geog. lib. x. p. 715, etc.

(33) *Pausanias* saies, the *Curetes* and *Idæi Daëtyli* were the same, to whom *Rhea* committed the Care and Education of her Son *Jupiter*. Eliac. p. 154. also that *Hercules* was one of them, p. 296, 302.

Places, they all were alike possessed with enthusiastic Raptures; danced in Armour with Noise and Tumult, *Cymbals, Drums, Pipes*, and Shoutings, by which they terrified those who attended the Solemnities. They were called *Curetes* from their *Dress* and *Youth*, as (34) *Strabo* and others thought.

The ancient Author of the *Phoronis*, which *Dionysius* (35) of *Halicarnassus* ascribes to *Hellanicus*, makes the *Curetes* *Phrygian* Pipers; others made them *Phrygian Corybantes*; and others *Cretans*. The *Cretan* Historians related, that they were sent for by *Rhea* out of *Phrygia* into *Crete*, to be Tutors and Guardians to *Jupiter*, whom they brought up. Others said, that nine *Telchines* went from *Rhodes*, and attended *Rhea* into *Crete*, and there educated *Jupiter*, and on that account were called *Curetes*. *Strabo* adds, that he thinks it probable, as *Scepsius* wrote, that the *Curetes* and *Corybantes* were the same; and were Youths who danced in Armour at the Worship of the Mother of the Gods, (whence they were named *Curetes*) but were called *Corybantes* from tossing their Heads in an enthusiastic and wild manner whilst they were dancing the *Pyrric*. As the *Idæi Dactyli* were confounded with the *Curetes*, *Strabo* proceeds to give an Account of them. They were (36) related to be the first Inhabitants of the lower Parts of Mount *Ida* (in *Phrygia*), which were consecrated to the Mother of the Gods. They were ten in Number, as *Sophocles* thought; the five eldest were Males, and the other five were Females, and their Sisters; and they were called *Dactyli*, from their Number, which is equal (37) to the Fingers of the Hands. The Men were the first Inventors of Iron and the Art of working it, and of many other useful Manufac-

(34) *Strabo* observes, that *Homer* called the stout young Soldiers κρητας, *Curetes*, from κρη, and so the Scholiast; and *Dionys.* *Halicar.* lib. ii. p. 130. And *Strabo* himself saies: Οἱ Κρηται ἦτοι Δακτὺς τὸ νέοι, καὶ κρηταὶ ὅτι ἐκ κρητῶν, ἢ Δακτὺς τὸ κρητῶν τὸν Δία, (λέγει) γὰρ ἀμφότεροι ταύτης ἡξιώθησαν τῆ προσηγορίας, Lib. x. p. 718. See *Apollod.* lib. i. p. 3.

(35) *Rom. Antiq.* lib. i. p. 22.

(36) *Geog.* lib. x. p. 725, 726.

(37) *Diodorus Siculus*, agreeably to *Strabo*, and more plainly, expresseth it: Οἱ δὲ δέκα φασὶν ὑπάρχοντας ταύτης τῆ προσηγορίας πῶς ἐν τῇ χειρὶ δακτύλοις ὅσας ἰσαριθμῶν, lib. v. p. 381. *Wessel.*

tures. Others gave other Accounts of them; and made them different both in Names and Number. Some said, they were original Inhabitants of *Ida*; others, that they came thither from (38) another Country. But all agreed, that they were the first Artificers in Iron, which they discovered at the Foot of Mount *Ida*. All likewise looked upon them to be *Magicians*, and Ministers of the *Mother of the Gods* about Mount *Ida* in *Phrygia*, where they lived. Some thought, the *Curetes* and *Corybantes* were the Posterity of the *Idæi Daëtyli*: that the first *Idæi Daëtyli* were born in *Crete*, and were an hundred in Number; and that nine *Curetes* were born of them, who had each ten Sons, whom they called *Idæi Daëtyli*. *Strabo* owns, he could not (39) reconcile these various and contradictory Accounts of them. I shall just observe, before I proceed, that the Fire in the Woods of Mount *Ida*, which occasioned the Discovery of Iron Oar, happened in the first Year of *Minos* the First, Son of *Asterius* the *Cretan Jupiter*, and in the Year before *Christ* 1431, in the Reign of *Pandion*, King of *Athens*, as

(38) The best and oldest Accounts of the *Idæi Daëtyli* agree, that they were *Phrygians*; and the first who found out Iron and the working it, which was owing to the Woods of Mount *Ida* being set on Fire, whereby the Iron Oar which was within the Bowels of the Mountain, was melted, and ran out upon the Surface: and also, that they studied Magic and Incantations. *Clemens Alexandrinus* saies, they were *Phrygians*; and that two of them, called *Celmis* (whom *Strabo* calls *Salaminus* by some Mistake) and *Damnaneus*, were those who found out Iron. The second is called *Damnaneus* by *Strabo*; but the true Name seems to have been *Damnameneus*, as the old Author of *Phoronis* has it, who gives the following remarkable Account of them:

—“Ενθα γόητες
 Ἰδαῖοι Φρύγες ἄνδρες ὀρέεσθαι οἰκί' ἔναιον,
 Κέλμης, Δαμναμηνός τε μέγας κ' ὑπέρβι' Ἀκμων,
 Εὐπαλάμοι θεράποντες ὀρέης Ἀδρησεΐης,
 Οἱ πρῶτοι τέχνῳ πολυμήτι' Ἡφαίστοιο
 Εὖρον ἐν ἔρεϊσι νάπαις ἰοέντα σίδηρον,
 Ἐς αὐτῇ' ἤνεύκον κ' ὄριπρεπές ἔργον ἔδειξαν.

Apud Schol. Apoll. Rhod. Argonaut. lib. i. in v. 1129.

But though this ancient Writer calls them *Phrygians*, as *Sophocles* and others also did; yet *Apollonius Rhodius* calls them *Cretans*,

Δακτύλοι Ἰδαῖοι Κρηταῖες —

(39) Ibid. p. 726.

the *Parian* Marbles place it; and *Thrasyllus*, in *Clemens Alexandrinus*; and it was seventy-three Years after the Flood of *Deucalion*, which was in the Reign of *Cranaus*, King of *Athens*, and in the Year 1504 before the *Christian* Æra. So that all these Æras are wrong in the common Chronology.

I shall now give the Account of the *Curetes* and *Idæi Daëtyli* from *Diodorus Siculus* (40). The *Cretans*, he saies, related, that the oldest and original Inhabitants of the Island were those (41) called *Eteo-Cretæ*:

(40) Lib. v. p. 333, 334. See Meurf. Cret. lib. i. c. 4.

(41) A little after, p. 346. *Diodorus* relates more particularly from the oldest *Cretan* Historians, *Epimenides*, the Theologer, *Dosiadas*, *Soficrates*, and *Laosthenidas*, that the first Inhabitants of *Crete* were called *Eteo-Cretæ* (*Ετεο-κρητες*) that many Generations after, the *Pelasgi* came thither, and dwelt in one Part of it: after them the *Dores*, under *Teetamus*, or *Teutamus*, Son of *Dorus*, (Son of *Hellen*) came thither, and settled amongst them with his Colony gathered from the Parts about *Olympus*, and *Achaëans* from *Laconia*. All these several People were reduced into one Nation, and under one Government, by *Minos* and *Rhadamanthus* (who were Sons of *Jupiter Asterius*, and gave them Laws). The *Eteo-Cretæ* therefore were probably those who went into the Island along with the first King *Cres*; and the *Idæi Daëtyli* were the Institutors and Ministers of the Worship of *Rhea*, the Mother of the Gods, at the same time; on which account they were thought to be her Sons by *Plato* and others, as *Proclus* observes, in *Plat. Theolog.* lib. vi. p. 382. Now the Age of *Cres* agrees with the foregoing History. *Eusebius* in his *Chronicon* places him in the Year before *Christ* 1887. but he observes, that other Writers carried his Age higher, to the Year before *Christ* 1959. about which Time, or higher, *Clemens Alexandrinus* placeth him; for he makes him contemporary with *Telchin*, the third King of *Sicyon*, the Year before *Christ* 1993. Apud *Euseb.* Præp. Evang. lib. x. p. 497. et *Clem. Alex. Strom.* i. p. 321. From *Cres* the Island was called *Crete*, as *Jerome* observes: and *Marcian Heracleotes*, (or *Scymnus Chius*, who lived in the Year 129 before the *Christian* Æra) in his *Periegesis*, describing *Crete*, saies:

Ἀρχαιοτάτας ἔχῃ τῶν οἰκήτορας,
Τὸς δὲ παρ' αὐτοῖς ἐτεόκρητας λεγομένους.
Πρώτους δὲ Κρητας φασὶ τῷ Ἑλληνικῷ
Ἀρξαι, θαλαττίας τε νησιωίδας
Πόλεις καὶ ἀρχαῖν—Ἐφορῶ φησὶ τε
Ἐπώνυμον τὴν νῆσον ὑπὸ Κρητῶν τινῶν,
Τῶ δὲ γρομῶν βασιλέως αὐτόχθονος. p. 23.

Homer mentions the *Eteocretæ* and the several Nations who were mixed

whose King, called *Cres*, was the Inventor of many Things which were the most useful in common Life. Also, that many Gods were born there, who obtained immortal Honour for the Benefits they did to Mankind. The most renowned *Cretan* Writers related, that the first who inhabited *Crete* (of whom any mention is made in History) were the *Idæi Daëtyli*, who dwelt about Mount *Ida*. Some reckoned them an hundred; others ten only, from the Number of the Fingers, whence they had the Name *Daëtyli*. Others related, amongst whom *Ephorus* was one, that the *Idæi Daëtyli* lived about Mount *Ida* in *Phrygia*, and went thence with *Mygdon* (42) into *Europe*. And, being given to the Study of Magic, they practised Incantations, and were employed in the Ministration of sacred Rites and Mysteries: and abiding at *Samothrace* they astonished the People with their Arts.

with them, Odyss. τ. γ 175, 176, 177. viz. the *Achæans*, *Cydones*, *Dorians*, and *Pelasgi*. See Strab. lib. v. p. 338. and especially lib. x. p. 728, 729. where he thinks, the *Eteocretes*, who inhabited the South Part of the Island, and the *Cydones*, who dwelt in the West Part, were original Proprietors and Inhabitants; but the others were Strangers. And therefore *Eustathius*, in his Commentary on the Passage of *Homer* referred to above, saies: 'Ετεόκρητες, οἱ ἀληθῶς ἢ ἀληθεῖς Κρηῖτες. Αὐτόχθονες δὲ οἱ Ἐτεόκρητες, — γνήσιοι δὲ χώρος λεχθέντες Ἐτεόκρητες, ὡς πρὸς τὰς ἐπὶ λυδάς. And *Dicaearchus* calls *Crete* (παλαιολάτη) the most ancient of Islands; and saies, that besides three Colonies of *Greeks*, who lived there, it was inhabited by its original People, whom he styles *barbarous Nations*. Βίβλ. Ἑλλάδ. p. 180. From all this we may conclude, that the original *Cretans* and the *Idæi Daëtyli* came in ancient Times from *Phrygia* and the Parts about Mount *Ida*: and that the Island was called from *Cres*, the first King; and Mount *Ida* had its Name from that in *Phrygia*, from whence the *Idæi Daëtyli* came and lived about Mount *Ida* in *Crete*: and were Ministers of the Mysteries of the Mother of the Gods. These *Idæi Daëtyli* might also be called *Curetes*; and all their Descendants who were Ministers in the *Cabiric* Mysteries, and those called, *of the Mother of the Gods*, had the same Names; and so were spoken of in different Ages; and this will reconcile all the various Accounts concerning them.

(42) The Editions have *Minos*, but the Manuscripts of Wesselingius have *Mygdon*, which is undoubtedly the true Reading. For *Minos* was born in *Crete*; whereas this Leader of the *Idæi Daëtyli* came out of *Phrygia* into *Europe*. He came from the greater *Phrygia*, called from him *Mygdonia*, as *Pausanias* tells us, Phoc. p. 344.

At

At this Time *Orpheus*, having an excellent Genius for Poetry and Music, was instructed by them, and was the first who carried the sacred Rites and Mysteries amongst the *Greeks*. But the *Cretan Idæi Daëtyli* are related to have found out the Use of Fire, and the Qualities of Brasses and Iron, in *Berecynthus*, a Mountain near (43) *Aptera*, and also the Art of forging and working them. And having been great Benefactors to Mankind by the useful Arts which they found out, they were rewarded with immortal Honours. One of these was called *Hercules*, who was of great Fame, and instituted the Olympic Games; which afterwards, by a Mistake of the Name, were ascribed to *Hercules*, Son of *Alcmena*.

Historians related, that after the *Idæi Daëtyli*, nine *Curetes* lived in *Crete*; which some fabulously reported were original Natives of the Country; but others, that they were Descendants of the *Idæi Daëtyli*. That they lived in the woody Parts of Mountains, and in Caves below them; and wherever Nature provided them a Covering and Habitation: for the building of Houses was not yet discovered. But being endued with excellent Understandings, they made many useful Discoveries. For they first taught Men to gather Flocks of Sheep together, and to tame other Kinds of Cattle; and to make Honey. They also shewed them the Art of Shooting and Hunting: and formed them into Societies, and instituted Regularity and good Order amongst them. They likewise invented Swords and Helmets, and dancing in Armour: by the Noise of which they deceived *Saturn*, whilst *Jupiter*, whom *Rhea* had privately committed to their Care, was brought up by them.

As the *Cretan* Historians pretended, that the *Curetes* lived in the Age of the (44) *Titans*, it will not be improper to give some Account of these renowned Heroes of Antiquity.

(43) *Aptera* was a City of *Crete*, built by *Apteras*, who reigned there in the Year before *Christ* 1502. *Euseb. Chron.* Other Writers said, that the *Idæi Daëtyli* found out Iron at Mount *Ida*.

(44) *Diod. Sic. lib. v. p. 334.*

The learned Dr. *Pezron*, in his Book of the *Antiquities of Nations*, is quite mistaken in his Account of the *Titans*, which he treats of at large, Ch. viii.—xviii. and from Page 44 to Page 122. He makes them to be *Comarians*, or *Gomarians*, Descendants of *Japhet*, who at first settled in the Countries of *Bactriana*, *Margiana*, and *Hyrkania*, and spread themselves on both Sides the River *Oxus* Eastward; and some of them settled Westward along the Coasts of the *Caspian* Sea; and possessed the greater *Armenia* and *Cappadocia*, and the Parts about the *Euxine* Sea towards the *Palus Mæotis*, who were called *Cimbri*, or *Cimmerii*, (Strab. lib. vii. p. 450.) they inhabited about the River *Thermodon*; from whence they migrated into *Europe*, and settled Colonies in several Parts of *Greece*, *Italy*, and *Gaul*; and in *Europe* were called *Galatæ*, *Gauls*, and *Celtæ*, as they were called *Sacæ* in *Asia*. This is the (45) ancient Account of the *Gomarians*. But this People were never called *Titans*, that we know of. The *Titans* were the Offspring of the *Phœnician Titanidæ*, who were Daughters of *Saturn*, and descended from *Ham*, by *Sanchoniatho's* Account; or else they were so called from *Titæa*, the Sister and Wife of *Uranus*, the Father of *Saturn*. This is the Account of the ancient *Atlantii* in (46) *Diodorus Siculus*. The Kings of these Descendants from *Titæa*, or the *Titanidæ*, were called *Titans*, in *Phœnicia*, *Chaldæa*, *Arabia* and *Egypt*. *Moses* (47) *Chorenenfis*, in his *Armenian* History, calls *Belus*, King of *Babylon*, a *Titan* King, who began to reign 2232 Years before the *Christian* Æra, as I proved in the *Affyrian* Antiquities from the ancient *Chaldæan* Annals. This is the first *Titan* King we read of, who had continual Wars with the neighbouring Princes, called not

(45) See *Dionys. Perieg.* § 700. *Mel. Geog.* lib. i. c. 2. *Ptol. Geog.* lib. vi. c. 11, 13. *Plin. Hist. Nat.* lib. vi. c. 16. *Strab.* lib. xi. concerning the *Sacæ*.

(46) *Lib. iii.* p. 190. and *Hesiod* calls them the Sons of *Uranus*, *Theogon.* § 207. and *Orph. Hymn.* in *Titan.* viz.

Τῖτῆνες γαίης τε ἡ ἑρμῆς ἀγλαὰ τέκνα.

And so *Æschylus* in *Prometh. vinc.*

(47) *Hist. Armen.* c. ix. x.

Titans but *Giants*, *Raphaim*, or *Naphelim*, who were descended from *Japhet*. This was the first *Titanian* War which we read of; though there were about the same Time *Titanian* Wars in *Egypt*, *Libya*, and *Arabia*, with *Dionysus* and *Jupiter Ammon*; the History of which was wrote by (48) *Melampus*, who brought it out of *Egypt* about the Year before *Christ* 1350.

As the oldest *Armenian* Kings, descended from *Japhet*, were called *Giants*, it is probable that other Descendants from him might also be called *Giants*, *Raphaim*, or *Naphelim*, on account of their Violence and Tyranny, as well as for being Men of a larger and stronger Make and Size than others, as *Abydenus* and *Pausanias* relate. So that the learned *Pezron*, instead of making a Discovery, as he proposed to do, has altogether mistaken his Point; and applied to the *Celtæ* and *Gauls*, Descendants of *Japhet*, the History of the true *Titans*, descended from *Ham*; as the *Phœnician* *Uranus*, *Saturn*, *Jupiter*, etc. *Judith*, in her Song, ch. xvi. 7. speaks of the Sons of *Titans*, and *Giants*, whose Names remained in her Time.

Some of the *Greek* (49) Poets made *Acmon* the Father of *Uranus*. These were *Callimachus*, *Simias Rhodius*, and others. And *Pezron*, taking *Acmon* for a *Gomarian*, without any Proof, thence deduces his History of the *Gomarian* *Titans*, who were truly *Phœnicians*, of the Line of *Ham*.

Pausanias (50) describes the *Celtæ* as Men of a gigantic Size; and for this Reason *Callimachus* (51) calls the *Gauls* modern *Titans*; not that they were really descended from the old *Titans*, but because they were daring, warlike, and furious-like them. *Pezron*, mistaking *Cal-*

(48) Apud Diod. Sic. lib. i. p. 109.

(49) Τινες τῶ ποιητῶν Ἀκμονὸν αὐτὸν (ἔργον) ἔφασαν εἶναι υἱόν. Phornut. lib. de Nat. Deor. p. 2. edit. Cantab. 1670. See the Notes there.

(50) Εἰς τὸ οἱ Κελτοὶ μακρῶ πάντας ὑπερῆκοτες μήκει σώ ἀνθρώπου. Phoc. P. 337.

(51) *Callimachus* calls the *Gauls* ὀψιγόνους Τίτῆνες, etc. Hymn. in Del. v. 174. *Pezron*, to serve his Turn, renders the Words, *Titanum vera posteritas*, *Titanum posteri*, that is, *the Posterity of the Titans*; which is a wrong Translation: for the Words mean, a *new Race of Titans*, or *modern Titans*, and so they make against him, not for him.

limachus, brings him for an Evidence, that the old *Titans* were the *Celtæ*, whereas he only calls them a new Race of *Titans*, or *modern Titans*, comparing them to the old true *Titans*.

Pezron has another Argument (52), which makes nothing for him.

The *Gauls*, as *Cæsar* relates, boasted their Descent from *Dis*, i. e. *Pluto*, *Jupiter's* Brother, who gave him Part of the Western Countries for his Share. *Pluto* was a *Titan*, or a-kin to them, and might settle a Colony of *Titans* in the Western Parts of *Europe*, *Gaul*, *Spain*, etc. and so the *Gauls* who descended from this Colony might well boast of their Descent from *Dis* or *Pluto*, who was a *Phœnician Titan*. But what is this to the Purpose? The original *Titans* were all of *Ham's* Posterity, and came from *Phœnicia*, and spread into several Parts of *Europe*; and some of them might settle in *Gaul* amongst the *Celtæ*, as others did in *Greece* amongst the *Javanians*; as well as in *Arabia* and *Egypt*. They were mixed with the *Japhetic* Families, with whom they had Wars; and were great Wanderers both by Sea and Land.

Again, *Pezron* (53) mistakes the true *Titan Mercury*, or *Taaut*, the Son of *Misor* or *Mizraim*, for the *Teutonic* or *Celtic Mercury*, called *Teut* and *Teutat*, who was worshiped by the *Gauls*; but is plainly distinct from the *Phœnician* and *Egyptian Mercury*, who was not properly a *Titan*, because he was older than the *Titans*, and contemporary with *Uranus* and *Saturn*, from whom they descended. But *Pezron* judiciously and rightly observes, that the *Latin Mercurius* is derived from the old *Gallic* or *Celtic Merc Ur*, i. e. a *trading Man*, or *Man of Merchandise*. *Ur*, he saies, signifies a *Man*, whence comes the *Latin Vir*; and *Merc* is *Merchandise*, whence the *Latin Merx* is derived. The Truth (54) perhaps may be, that the first or original

(52) *Antiq. of Nations*, p. 92.

(53) *Antiq. of Nations*, p. 95, etc.

(54) See concerning the *Titans*, *Pausan.* *Arcad.* p. 267. and the *Titan War* in *Hesiod. Theog.* also *Orph. Hymn.* in *Titan.* and *Diod. Sic. lib. i.* p. 109. *Weff. lib. iii.* p. 225, 229, 230. also p. 240. and *lib. v.* p. 381, 382, 383.

Titans were born of the *Phœnician Uranus* and his Wife and Sister *Titæa*; so *Saturn*, *Jupiter*, and their Descendants, were the first *Titans*, and they made Settlements in many Countries; not only in *Phœnicia*, but in *Chaldæa* and *Libyan Egypt*. They also passed by Sea into *Thrace* and the *Greek Islands*; into *Theffaly* and *Attica*, and the *Peloponnese*; and rambled thence as far as *Crete* and *Italy*. They had Wars in *Asia* with the *Armenians* and *Arabians*; and also with the *Egyptians*; and in *Europe* with the old *Javanic Greeks*: amongst whom also the *Celtæ* or *Gomarians* had migrated from the North Parts of *Asia*, and settled part amongst the *Greeks* and *Pelasgi*; and part went further, and settled in *Gaul*, *Spain*, and *Italy*. On this account the original *Greek Javanic Language* must be mixed with *Celtic* and *Phœnician Words*, as we find it was. The *Celtic* and *Javanic* did not much differ, but the *Phœnician* was more different from them. In Process of Time, and after *Cecrops* came into *Attica* from *Egypt*, and the Names of the *Egyptian Gods*, which were also *Phœnician*, were brought into *Greece*, and were by the *Pelasgic Oracle* at *Dodona* allowed to be published and worshiped by Name, then the *Greek Poets* began to feign that these Gods were born amongst them, and related many fabulous Stories of them. The *Cretans* first claimed them, and published their Names; and pretended, that *Uranus*, *Saturn*, *Jupiter*, and others, had lived and reigned amongst them; and had conquered all *Greece*: and many other Countries, and almost the whole Earth. By these means the Plan and History of the *Titans* and their Wars were laid in *Greece*, by *Melampus*, *Orpheus*, and other ancient Poets, from whom *Homer* and *Hesiod* had their Accounts of them. But yet the *Cretans* had really no older a *Saturn* than the Father of *Jupiter Asterius*, called (55) *Anactes*, who was one of the *Pelasgic*

(55) Εἶναι δ' Ἀσέριον μὲν Ἀνακτῶν, Ἀνακτῶν δ' Ἰῆς παῖδα. Pausan. Attic. p. 34. This was the *Jupiter* whose Tomb was shewed in *Crete*. The *Milesians* ridiculously pretended, that *Anactes*, the Father of *Asterius*, was an original Inhabitant of *Crete*. Pausan. Achaic. p. 207. He might be a Descendant of the *Pelasgic Curetes* or *Idæi*, who were the first Inhabitants of *Crete*: but he could not be older than I have made him. *Diodorus Siculus* is also greatly mistaken, in making the Father of *Asterius* to be *Tellamus*,

Anaces,

Anaces, who settled in *Crete*, and was one of their *Reguli* or Princes. Now, as *Asterius* married *Europa*, the Sister of *Cadmus*, in the Year before *Christ* 1494 or 1495, according to the *Parian* Marbles, his Father *Saturn*, or *Anāētes*, could not be older than *Cecrops*, who began to reign in *Attica* in the Year 1557 before the *Christian* Æra. *Asterius* was an *Anakim*, and of a gigantic (56) Size; and was a Prince amongst the *Curetes*, or *Idæi Daëtyli*; who carried *Europa* Captive from *Phœnicia* in a Ship, the Commander of which was *Taurus*, or else, as *Lycophron* (57) relates, it had the Figure of a Bull upon its Prow; and delivered her to *Asterius*, who married her.

I have carried the Origin and Antiquities of the *Titans*, *Curetes*, and *Idæi Daëtyli* in *Crete*, as high as the *Cretans* had any Traditions or Memoirs about the Inhabitants of their Country. *Cres* is commonly esteemed the first King of the Island; and I have given the Time of his Reign from *Eusebius*. But if *Jupiter*, Son of the *Phœnician Saturn*, was the first who reigned there after the War between his Father and the *Libyan Jupiter Ammon* was ended; and if *Cres* succeeded his Father *Jupiter*, [see *Meurs. Cret.* p. 118—121.] we must carry his Age much higher than we have done; and to the Time of *Osiris* in *Egypt*, about 2235 Years before the *Christian* Æra. But as the most ancient Writers, Poets, and Historians, vary and are confused in this Matter, I shall leave it to the Enquiry of the learned Reader; observing only, that *Sanchoniatho* represents *Saturn* as a great Wanderer; and so he might pass into *Europe* with his *Titans*, and go as far as *Crete*.

I shall conclude, as I proposed, this Dissertation with a short Account of the *Cabiric* Mysteries; reserving the general and larger Account of Mysteries to another Part of this Book.

The *Cabiric* Mysteries were first instituted in *Phœnicia*, in honour of the great *Phœnician* Gods, *Uranus*, *Saturn*, *Rhea*, *Taaut*, *Æscu-*

the great Grandson of *Deucalion*, lib. iv. p. 304. *Wessel.* This is contrary to all Chronology, and the Testimonies of all the ancient *Greek* Historians, who agree, that *Asterius* married *Europa*, the Sister of *Cadmus*, whose Age is not much short of that of *Deucalion*. See *Apollod.* lib. iii. p. 148, 149.

(56) Ἐξ δ' ἔν οὐ νεκρὸς (Ἀσέρας) ἔδεν τι μέγαν πηχῶν δέκα. *Pauf.* p. 34.

(57) *Alex.* ὧ 1297—1301. See the Scholia and *Potter's* Commentary on the Place.

lapius,

lapius, and his Brethren the Sons of *Sydic*, *Astarte*, *Neptune*, *Hercules*, and other Gods and Goddesses. These Mysteries were afterwards instituted at *Memphis* in *Egypt*, along with those of *Osiris* and *Isis*, and other *Egyptian* Deities. *Herodotus* saies, the (58) *Cabiri* had a Temple in *Memphis*. He also relates, that the Daughters (59) of *Danaus* carried out of *Egypt* to *Argos* the Mysteries of *Ceres*, (i. e. *Isis*) called *Thestomophoria*, and instructed the *Pelasgic* Women in them. These were different from the *Eleusinian*, and were celebrated with Lamentations, and the other with Rejoicings. The *Cabiric* Mysteries were instituted near *Thebes* by *Cadmus*; and afterwards at *Thebes* and at *Eleusis* in *Attica* by *Melampus*; and at *Messene* by *Caucon*. (Pausan. Messen. p. 111.)

Pausanias (60) relates, that twenty Furlongs from *Thebes* there was a Grove consecrated to the *Cabiric Ceres* and *Proserpine*, which none but the Initiated might enter into; and about the Distance of seven Furlongs from this Grove stood the Temple of the *Cabiri*. Concerning the Original of these the *Thebans* related, that in former Times there was a City in the Place, and that the *Cabiri*, so called, dwelt there: and that *Ceres* came thither, and communicated the Secret of her Mysteries to *Prometheus*, one of the *Cabiri*, and *Ætneus* his Son: this was the Origin of them. These Mysteries were the *Thestomophoria*, which were instituted near *Thebes*, after *Cadmus* had brought the *Samothraccian* or *Cabiric* Mysteries thither; and were the same which the Daughters of *Danaus* carried out of *Egypt* in the Year before *Christ* 1486. They might be called the *Cabiric* Mysteries of *Isis* in *Egypt*; and so, after they came into *Greece*, might be confounded with the original *Phœnician Cabiric* Mysteries, which were distinct from them: and *Ceres* and *Proserpine* be deemed *Cabiric* Deities.

The Times of these ancient Mysteries may be nearly fixed as follows, viz. The oldest *Cabiri* were undoubtedly first worshiped in *Phœnicia*, and their Mysteries first instituted there, as is probable, at the

(58) Lib. iii. c. 37.

(59) Lib. ii. c. 171.

(60) Bæot. p. 300.

Death of the famous *Saturn*, about 809 Years after the Flood, and 2360 Years before the *Christian* Æra, or ten or twelve Years later. The *Egyptian Cabiric* Mysteries of *Osiris* and *Isis* were instituted at *Memphis*, upon the Death of *Isis*, who survived her Husband *Osiris* nine Years. *Osiris*, or *Menes*, died, after he had reigned sixty-two Years, 995 Years after the Flood, and 2173 Years before the Birth of *Christ*, according to the Dynasties of *Manetho*. So the *Egyptian Cabiric* Mysteries of *Isis* were instituted after her Death, 1004 Years after the Flood, and before *Christ* 2164 Years. The *Cabiric Phœnician* Mysteries were carried by the *Pelasgi*, the Descendants of the *Cabiri*, into *Egypt* and *Phrygia*, soon after their Institution; and from *Phrygia* into *Samothrace*, and other Islands of the *Ægean* Sea, and also into *Crete*, and many Parts of *Greece*, where they spread themselves. The Mysteries of *Isis* were first carried out of *Egypt* to *Argos* by the Daughters of *Danaus*, as before observed, in the Year before the vulgar *Christian* Æra 1486, or 1485, where they instructed the *Pelasgic* Women in them. *Orpheus* (61) carried them to *Athens*.

Of the Origin of Letters.

The *Chaldæans* and *Egyptians* pretended to have Letters and written Records which gave an Account of their Countries and the first Inhabitants of them several Ages before the universal Deluge.

The Pretence of the *Egyptians* was certainly fictitious and absurd; and the *Chaldæan* Accounts of the Creation, and first Inhabitants of *Babylonia*, which were pretended by *Berosus* to have been written by *Xisuthrus* (or *Noah*) before the Flood, and to have been found hid at

(61) Ὀρφῶς μὲν γὰρ τελεῖας θ' ἡμῖν κατέδειξε. Aristoph. Ran. γ' 1064. Theodoret faies: Ὅτι ὁ Διονυσίων καὶ παναθληαίων, καὶ μὲν τοὶ θεσμοφορίων, καὶ ἑλδισίων τὰς τελεῖας, Ὀρφῶς ἀνὴρ Ὀδρύσης εἰς τὰς Ἀθῆνας ἐκόμισεν, καὶ εἰς Αἴγυπτον ἀφικόμενος τὰ τ' Ἰσιδ καὶ τ' Ὀσίριδ εἰς τὰ τ' Δηῆς καὶ τ' Διονύσου μετατέθεικεν ὅργια, διδάσκει μὲν Πλάταρχος ὁ ἐκ Χαιρωνείας τ' Βασιλίας, διδάσκει δὲ καὶ ὁ Σικελιώτης Διόδωρος, μέμνηται δὲ καὶ Δημοσθένης ὁ Ῥήτωρ, καὶ φασὶ πὺν Ὀρφῆα τὰς ἀγιοτάτας αὐτοῖς τελεῖας ὑπεδείξαι. Serm. i. de fide, tom. iv. p. 468. edit. Sirmond, 1642.

Sippbara

Sippbara near *Babylon*, were only ancient Traditions mixed with (62) Fables.

It is notwithstanding reasonable to think, that some sort of Letters or *Characters* were used in the first Ages of the World, after Mankind was multiplied, not only to express Things of common Use, but also to record the first Observations which were made, and Inventions of Arts and Sciences: and especially the History of the Creation revealed to *Adam*, and the Genealogies derived from him; and the most remarkable Transactions and Events which happened from the Beginning of the World to the Flood. And as this is consistent with the Invention of alphabetical Letters after the Flood, and after the Dispersion of the Descendants of *Noah*; so we find, that almost all Nations, at all Times, ever since their first Settlements, had some sort of Characters to express Things by, though many were destitute of alphabetical Letters for many Ages, and are so even to this Day.

The Supposition of Characters being used in the most early Ages of the World affords a Ground for what is related by the ancient *Chaldean* and *Egyptian* Writers of Books and Writing before the Flood, of which they had some traditionary Accounts; and also shews, that the History of the antediluvian Ages may not be founded merely on Tradition, but on written Records preserved amongst the Descendants of *Noah* in several Nations. For it is certain, that there is in the most ancient Accounts of the *Phœnicians*, *Chaldæans*, and *Egyptians*, no small Agreement with the *Mosaic* Writings in the History of the first Ages of the World; and which the *Greeks* received from these Nations.

There is, I think, no other Way to account for the *Mosaic* History of the antediluvian Ages, and the following, to the Dispersion of Mankind, and of their several Settlements: which Account of Families and their several Ages, and many of their Places of Habitation, are as minute and particular as those of any later Times are. And as it seems impossible, that such a Variety of *Æras* and historical Facts should be truly conveyed by mere Tradition, we may reasonably conclude, that

(62) Syncel. Chron. p. 31.

there were original written Records of the History and Transactions of the most primitive Ages of Mankind, preserved by *Noah*, and continued by his Descendants, from whom *Moses* received them.

That which secured the original History of the World and Mankind from all superstitious Corruption and Fable, was, that *Abraham*, by God's especial Providence, being preserved from the Contagion of Idolatry which prevailed in *Chaldæa*, and even in his Family, kept the *Hebrew* Records, as they had been transmitted from *Sem* and his Descendants before Idolatry was set up in *Chaldæa*, unmixed with any of that Superstition. Idolatry, it is probable, was begun in the Time of his great Grandfather *Serug*: but as *Abraham* was fifty-one Years old when he died, he might easily know if any Fables were mixed with the sacred History of the Creation in which the Worship of the one true God from the Beginning was delivered from *Adam* down to *Noah*, and from *Noah* to *Sem*, the Founder of his Family. So that *Abraham* would carry with him into the Land of *Canaan* a faithful History of the Creation, and of the Ages both before and after the Flood to his own Time. But after Idolatry had long prevailed, it is no Wonder, that the original History of the Creation and Mankind should be either lost, or corrupted with many superstitious Fables to favour the Idolatry of Hero-Gods instead of the Worship of the one true God. And thus the *Phœnician*, *Chaldæan*, and *Egyptian* Records were filled with superstitious Fables about the Origin of the World and the Production of Gods who had been Men, with a feigned History of them; and these were mixed with some Remains of the true sacred History. But as *Moses* received his History as *Abraham* had transmitted it to his Family, we may depend upon the Truth of it; and justly esteem it not only as being the most ancient but also the most faithful History of the Creation of the World, and of God's manifold Dispensations to Mankind, and his marvellous Providences, for a Term of 3833 Years: or from the Creation to the miraculous Deliverance of the *Israelites*, the Seed of *Abraham*, from their Captivity and Bondage in the Land of *Egypt*, to which Æra, and forty Years after, the History of *Moses* is carried.

The

The writing with Characters instead of Letters, in the first Ages, would not be very troublesome or difficult when Men had not occasion for a great Number of them to express the Things they were conversant about: but after they were greatly increased and formed into Societies, and Laws, Commerce, various Arts and Sciences were instituted and improved; the Invention of Letters was not only marvellous but exceedingly beneficial to every other Invention, and to the whole Business of Life: especially for the Preservation and Conveyance of all kinds of Knowledge. So that after it was discovered, that all the Compass of Language, and Words it contained, could be expressed by a few Letters as well or better than by many thousands of Characters, to denote the Things signified by them, the Use of Characters was laid aside, and soon lost wherever the alphabetical Letters were known. This leads me to treat of the Origin and Antiquity of *Letters*.

Augustin (63) in his sixty-ninth Question on the Book of *Exodus*, saies of *Letters*, that he knows not whether the Invention of them can be traced up to the first Author. Some thought, the first Men were the Inventors of them, and that they were transmitted from them to *Noah*; and from him to the Forefathers of *Abraham*, and so to the *Israelites*; but he adds, that he knows not how this can be proved. This Question of *Augustin's* was owing to a *Jewish* Tradition, that (64) *Seth* invented the *Hebrew* Letters, which was entirely groundless. We have seen, that it is probable, that Men in the first Ages of the World used some sort of Marks or Characters, instead of Letters, by which the History of the Creation, and of the following Ages to the Flood, was transmitted to *Noah*, and from him to his Descendants; but Letters were not known till several Ages after the Flood. *Plato* has judiciously (65) observed, that in the first patriarchal Times after the

(63) Quæ (literæ) quando cœperint esse, nescio utrum valeat indagari. Nonnullis enim videtur a primis hominibus eas cœpisse, et perductas esse ad Noë, atque inde ad parentes Abrahæ, et inde ad populum Israël; sed unde hoc probari possit, ignoro. Quæst. 69. in Exod.

(64) See Jos. Antiq. Jud. lib. i. c. 2. fin. Suid. voc. Σῆθ. Glyc. Annal. lib. ii. p. 121, 129.

(65) Οὐδὲ γράμματα ἐςί πω τοῖς ἐν τῷ πρώτῳ μέρει τῆς περιόδου γεγονόσιν, ἀλλ' ἔθετο
Flood

Flood Men had no Letters or written Laws, but made the Customs and Institutions of their Forefathers their Law and Rule of Life. And elsewhere (66) he saies, that it was either some *God*, or *divine* Man, who was the Inventor of Letters and the grammatical Composition of them; and he was reported to be the *Egyptian Theuth*.

Pliny (67) saies, the *Phœnicians* were famed for the Invention of *Letters*, as well as for astrological Observations, and naval and martial Arts: elsewhere he (68) writes, that he was of Opinion, that the *Affyrians* (whom he esteemed the most ancient People) had *always* Letters; and concludes from some Expressions of *Epigenes*, *Berosus*, and *Critodemus*, about the *Babylonian* Calculations by Myriads of Years, which he did not understand, that the Use of them was *eternal*. But he also observes, that some, as *Gellius*, ascribed the Invention of them to the *Ægyptian Mercury*, and others to the *Syrians*.

An Expression in (69) *Strabo* has led some to think, that Letters were used before the Flood; where he saies, *the Spaniards had Laws in Metre which were wrote six thousand Years before his Time*. *Strabo* was not so ignorant as to think the *Iberi* had written Laws so old as six thousand Years, though he knew they were a very ancient Nation, as he observes; and had ancient written Memoirs amongst them. The learned *Postellus*, in his Book concerning the *Phœnician* Letters, not suspecting an Error in the Text of *Strabo*, supposeth hence, amongst other Argu-

ή ποῖς λεγομένοις παλαικοῖς νόμοις ἐπόμενοι ζῶσιν. De Leg. lib. iii. p. 680. edit. Serran.

(66) Phileb. p. 18, Serran. and Phædr. p. 1240. Ficin.

(67) Ipsa gens Phœnicum in gloria magna literarum inventionis et Sidarum navaliumque ac bellicarum artium. Nat. Hist. lib. v. c. 12.

(68) Literas semper arbitror Affyrias fuisse: sed alii apud Ægyptios a Mercurio, ut Gellius; alii apud Syros repertas volunt. Lib. vii. c. 56. *Pliny* inferred this beginningless Use of Letters, which he calls, *æternus literarum usus*, from the *Babylonian* Calculations of their celestial Observations by Myriads and thousands of Years, which were *Days* only; but which *Pliny* understood to be tropical Years.

(69) Σοφῶταλοι δ' ἐξείλαζον ἢ Ἰεήρων ἔτοι, καὶ γραμματικῇ χεῖρ, καὶ τῇ παλαιᾷ μνήμῃ ἔχουσι τὰ συγγραμμάτα καὶ ποιήματα, καὶ νόμους ἐμμέτρους ἐξακιχλίων ἐτῶν (sed leg. ἐπῶν) ὥς φασι. Geog. lib. iii. p. 204. See Palmer. Exercitat. in Strab. p. 290. and Ammian Marcel. lib. xxii. c. 15. p. 339.

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ments, that Letters were known before the Flood. But *Palmerius* has judiciously observed, that instead of *Years* (ἔτη) we ought to read *Verſes*, (ἐπεὶ) and then the Absurdity is removed.

As *Mofes* in his History of the antediluvian Ages makes no mention of *Letters* being then known or used, there can be no Foundation for the *Jewish* Traditions of their being invented by *Seth*, or *Enoch*, or any Patriarch of those Times: and if *Mofes* had received any Account of their being found out in those first Ages, he could not have failed making mention of the Author of so wonderful and useful an Invention; since he has told us the Inventors of Things of less Use and Importance, such as the *Harp* and *Organ*, and *making Tents*, Gen. iv. 20, 21. Nor have we any Reason to think, that the *Babylonians* or *Chaldæans* had better or fuller Accounts of the first Ages than *Mofes* had, which were derived to the *Hebrews* from *Abraham*, who came out of *Chaldæa*, and could not be ignorant of their oldest Accounts and Traditions that had any true Foundation: and therefore their Story of the antediluvian God *Oannes* teaching them *Letters* and writing about a thousand Years after the Creation, is nothing but a superstitious Fable. The *Egyptian* Account also of their antediluvian God *Anubis*, who was their first *Thoth*, who, they related, wrote Annals before the Flood, is merely fictitious; and made purely that the *Egyptians* might not be behind hand with the *Chaldæans* for Antiquity and Invention of Arts and Sciences. The *Chaldæans* might have something to say for their Pretence, as their Country and the Parts adjacent were the original Seat of Mankind, and peopled before the Flood: but the *Egyptians* could have nothing to say with any the least Probability, because their Country was not known or inhabited before the Flood; nor till above five hundred Years after it: and the *Thoth*, or *Hermes*, who was the first Inventor of Letters, came into *Egypt* out of *Phœnicia*, as the oldest Pagan Historian *Sanhoniathos* informs us from the most ancient Records of his Country. This ancient Writer not only with *Mofes* is silent about *Letters* being known in the antediluvian Ages; but expressly relates, that they were found out by *Taut*, the Son of *Misor*, or *Misraim*, who went into *Egypt* out of *Phœnicia* after the Dispersion of the Descendants of *Noah*. And that *Letters* were not found out before
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the Flood, nor till after the Dispersion of the Families descended from *Noah*, (as we learn from the invaluable Testimony of *Sanchoniatho*) will further appear, by considering, that had they been discovered before the Flood, and preserved by *Noah* and his Family, who alone survived it; they must have been known to his three Sons, who would have taught them to their Descendants. Or, had they been invented after the Flood, and before the Dispersion, by *Noah*, or any of his Family; as they all lived together in the same Country, they must have been known to all the Descendants of his three Sons who lived before the Dispersion. But as *Moses* mentions nothing of *Letters* being known either before the Flood, or by any of *Sem's* Family (with whom his History is chiefly concerned) after the Flood to the Time of the Dispersion; we may reasonably conclude, not only that they were not known before the Flood, as observed before, but also likewise not before the Dispersion: and that it is most credible, that they were found out by some Descendant of *Ham* after the Dispersion, as *Sanchoniatho* relates. For if they had been invented before the Dispersion, the Descendants of *Sem* and *Japhet* must have had them as early as those of *Ham*: but it is certain, that many whole Nations, descended from *Sem* and *Japhet*, had *Letters* after those descended from *Ham*; and had them also from the *Phœnicians*, who were Descendants of *Ham*; and others never had them to this Day. The Northern *Scythian* Nations, descended from *Japhet*, were without *Letters* for many Ages; and some of them never knew them. Those descended from him in the lesser *Asia*; and in the Islands, and other Parts of *Greece*, and the rest of the *European* Countries, which were first peopled by his Posterity, received their *Letters* originally from the *Phœnicians*. The *Armenians*, Descendants of *Sem*, and the *Indians* also, were long without *Letters*; and the *Chinese* Nation likewise, descended from him, were many Ages without *Letters*, and never used them to this Day. Hence we may, with the greatest Reason, conclude, that the Invention of *Letters* was some Time at least after the Dispersion of Mankind into different Countries, on which account many were destitute of them; and some had them sooner and some later communicated to them: and the preceding Observations do greatly confirm the Relation of *Sanchoniatho*, that

Letters were invented by a Descendant of *Ham* and *Misraim*. But as it will presently appear that they were found out soon after the Dispersion, and known first in *Phœnicia*, *Syria*, *Egypt*, and *Chaldæa*, this will afford a Reason why the *Egyptians* and *Chaldæans* having the Use of Letters as early as the first Accounts of Settlements in their Countries after the Flood, they pretended that they had been invented by those who had lived in those Countries in the first Ages of the World, and long before the Flood; and had been preserved by those who survived it, and made the first Settlements after in those Countries. Therefore we find the most ancient Contest for the Invention of Letters was principally amongst the *Egyptians*, *Chaldæans*, *Phœnicians*, or *Syrians*, all descended from *Ham*.

We have observed from *Pliny*, that though he thought the *Assyrians* (he should have said the *Syrians*) had the first Use of Letters, yet that the *Phœnician* Nation had the chief Glory of the *Invention* of them. *Curtius* saies (70) that the *Tyrian* Nation are related to be the first who either taught or learned Letters.

Lucan (71) saies, the *Phœnicians* were reported to have been the first who attempted to express Sounds (or Words) by Letters. Others relate, that the (72) *Egyptians*, others that the *Chaldæans* (73), and others that the (74) *Syrians* were the Inventors of them.

(70) Si famæ libet credere, hæc (Tyriorum) gens literas prima aut docuit, aut didicit. Lib. iv. c. 4.

(71) Phœnices primi, famæ si creditur, auri

Manfuram rudibus vocem signare figuris. Lib. iii. v. 220, 221.

(72) Λέγουσι τοίνυν Αἰγύπτιοι παρ' αὐτοῖς τὴν τε τῶν γραμμάτων ὕφεσιν ἔχουσιν, etc. Diod. Sic. lib. i. p. 63. And so *Tacitus* observes, that they claimed the Invention of Letters, and alledged, that the *Phœnicians* having received them from *Egypt* pretended to be the Inventors of them; and that *Cadmus*, who carried them first into *Greece*, was the Author of them. But others ascribed them to *Cecrops*, or *Linus* the *Theban*. *Ægyptii* literarum semet inventores perhibent; inde Phœnicas, quia mari præpollebant, intulisse Græciæ, gloriamque adeptos, tamquam repererint quæ acceperant. Quippe fama est Cadmum classe Phœnicum vectum rudibus adhuc Græcorum populis artis ejus auctorem fuisse. Quidam Cecropem Atheniensem vel Linum Thebanum, etc. Annal. lib. xi. c. 14. The *Syrians* charged the *Phœnicians* with having received Letters from them, who were (they pretended) the Inventors of them, which the *Phœnicians* communicated to the

Some there were who made the (75) *Theban Linus*, and others the *Thracian Orpheus* (76) to be the Inventors of Letters; and this shews that some thought, that the first *Linus* and *Orpheus* were as old or older than *Cadmus*, as will be more particularly considered hereafter. But it appears from the best and most ancient Evidence, that the *Chaldeans*, *Egyptians*, and *Phœnicians*, had the oldest Claim to the Use of Letters. The *Chaldeans* had written Records to shew, that Letters had been known and used amongst them at least 2234 Years before the *Christian Æra*; and they undoubtedly had them long before. And whether

Greeks by *Cadmus*. *Diadorus Siculus* saies this was the Account of some Writers: Σύροι μὲν εὐρεῖν γράμμάτων εἰσι παρὰ τῶν τῶν Φοίνικες μαθόντες τοῖς Ἕλλησι παραδεδώκασι· ὅτοι δ' εἰσὶν οἱ μετὰ Κάδμῳ πλώσαντες εἰς τὴν Εὐρώπην. lib. v. The *Phœnician Cadmus* was thought by many of the *Greeks* to have been the Inventor of Letters, because they thought he was the first who carried them into *Greece*, and because from him Letters were called Φοινίκια; and as the *Egyptians* knew that *Agenor*, the Father of *Cadmus*, went from *Egypt* into *Phœnicia*, and dwelt at *Tyre*, they had a Pretence to say, that the *Phœnicians* received their Letters from them; and to claim the Invention of them. But both the *Greeks* and *Egyptians* were mistaken; on the first Account it was that the *Greeks* generally ascribed the Invention of Letters to the *Phœnicians*, Φοίνικες δ' εὐρον γράμματα ἀλεξίλογα. Critias apud Athenæ. lib. i. Timon apud Sext. Emperic. calls them Φοινίκα σήματα Κάδμου.

(73) Φάσκεσι [Ἑλληνες] τὰ γράμματα εὐρεῖν, οἱ μὲν παρὰ Χαλδαίων, οἱ δ' παρὰ Αἰγυπτίων, ἄλλοι δ' αὖτ' ἀπὸ Φοινίκων. Theoph. Antioc. ad Autolyc. lib. iii. fin.

(74) *Clemens Alexandrinus* having mentioned from *Euphorus*, or rather *Ephorus*, that *Cadmus* the *Phœnician* invented the *Greek* Letters, whence *Herodotus* called Letters, Φοινικῆα, adds, “But others say, that the *Phœnicians* and *Syrians* were the first who found out Letters,” οἱ δ' Φοινίκας καὶ Σύρους γράμματα ἐπινοῆσαι πρώτους λέγουσιν. Strom. i. p. 306, 307.

(75) Tacit. Annal. lib. xi. c. 14.

(76) *Alcidamus*, an ancient Orator, in his Oration against *Palamedes*, in the Collection of *Stephens*, p. 186. ascribes the Invention of Letters to *Orpheus*. Γράμματα μὲν γὰρ πρῶτον Ὀρφεὺς ἐξήνεγκε παρὰ Μισσῶν μαθὼν, ὡς καὶ τὰ ἐπὶ τῷ μνήματι αὐτοῦ δηλοῖ ἐπιγράμματα.

Μισσῶν πρόπολον τῇ δ' Ὀρφέα Θρήνην ἔθικαν,

ὃν κλάνεν ὑψιμέδων Ζεὺς ψολόεντι βέλει.

Οἱάγρε φίλον υἱόν, ὃς Ἑρкулῆν ἐδίδαξεν,

Εὐρὼν ἀθρώποις γράμματα καὶ σοφίαν.

The *Hercules* here mentioned to be taught by *Orpheus*, was not the *Theban Hercules*, whose Master was *Linus*: but it was the *Hercules* who lived several Ages before, and was one of the *Curetes*.

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the *Egyptians* had their Letters from the first or second *Hermes*, they must be as old as the Year before-mentioned, but without doubt were older by several Centuries, as hath been observed and shewn in the foregoing Volume of this Work.

The *Phœnicians* had the *Greeks* to vouch for the Antiquity of their Letters, from whom they had received them as early at least as the Time of *Cadmus*, as was generally agreed upon the Authority of *Herodotus*, and other ancient Writers cited above: and it is highly probable that they had them from the *Phœnicians* long before. However, the Question of the Invention of Letters is, upon the oldest and best Evidence, determined in Favour of the *Phœnicians*. *Sanchoniatho* tells us, from the most ancient *Phœnician* Records, that Letters were invented, soon after the Dispersion of Mankind, by *Taaut*, the Son of *Misor* or *Misraim*, and who is the first *Egyptian Hermes* or *Thoth*, as *Philo* of *Byblus* his Interpreter relates, and who went out of *Phœnicia* into *Egypt*, and was the first who with a Colony of *Mexrites* settled and reigned there; and, as *Cicero* saies (77), gave both *Laws* and *Let-*

(77) Dicitur (Mercurius) Ægypto præfuisse, atque Ægyptiis leges et literas tradidisse, De Nat. Deor. lib. iii. c. 22. p. 171. edit. Gryph. But see the Note of the learned Dr. *Davies* on the Place. *Plutarch* gives a better Account of *Hermes* than *Cicero* did, and supposes him to be an *Egyptian* God, being deified after his Death. Ἡρμῆς λέγεται θεῶν ἐν Αἰγύπτῳ γράμματα πρῶτον εὑρεῖν διὸ καὶ τῶν γραμμάτων Αἰγύπτιοι πρῶτον ἴδιν γράφουσιν, ὡς Ἑρμῇ προσήκον. Sympol. lib. ix. Problem. iii. p. 738. He also observes, Sympol. lib. iv. p. 670. that the *Ibis*, when it set wide its Legs, and placed its Bill across them, was like an equilateral Triangle, viz. Δ. But he does not say, that this was the Form of the first *Egyptian* Letter, as *Kircher* saies. This Letter, or Triangle, is frequently seen on the Obelisks, and so may be reckoned one of the sacred Letters. *Kircher*, in the second Volume of his *Egyptian Oedipus*, and the second Part, p. 43—47. supposes in a mere imaginary Way the first *Egyptian* Letters to have been like the modern *Greek* Letters, and to have been originally formed from the Posture and several Parts of the sacred Animals. He did not consider that *Thoth* or *Hermes* invented the Letters in *Phœnicia* and carried them into *Egypt*; and therefore whatever their original Form was, they could have no Relation to the *Egyptian* sacred Animals, which were not then consecrated. Nay, *Kircher* is so weak as to add the double *Greek* Letters, Θ, Ζ, Χ, Φ, Ξ, Ω, as original *Egyptian* Letters, which were not known till many Ages after *Cadmus*, and were made by the *Greeks*.

ters to the *Egyptians*. But he was far older than *Cicero* supposed him to be, as well as of a different Original; and the *Greeks* and *Latins* knew nothing of him. This *Hermes*, the real Inventor of Letters, and called *Taaut* by *Sanchoniatho*, was born in the second Generation after the Flood. This *Taaut* was not only the Inventor of (78) Letters and Writing; but he also delineated the sacred (79) Characters or Symbols of the Elements, viz. *Sun, Moon, Stars, Earth, Air, Fire, Water*, etc. and being eminent amongst the *Phœnicians* for Learning and Wisdom, he was the first who (80) reformed Theology from the rude vulgar Conceptions into a System and Science. He drew the Portraits of the Hero-Gods, and embellished them with Symbols, and ordered *Æsculapius* and his seven Brethren, the *Cabiri*, to write the History of them. He also taught the *Phœnicians*, that the (81) Ser-

(78) Εὗρε τὴν τῶν πρώτων στοιχείων γραφήν. Apud Euseb. Præp. Ev. lib. i. p. 36. and from *Philo* he saies, εἰδὼς (ὁ Σαγχωνιάδων) ὅτι τῶν ὑφ' ἡλίον γενομένων πρώτος ἐστὶ Τάαυτ· ὁ τῶν γραμμάτων τὴν εὕρεσιν ἐπινοήσας, καὶ τῆς τῶν ὑπομνημάτων γραφῆς κατὰρξας. Ibid. p. 31.

(79) Διέλυπωσε τὰς ἱερὰς τῶν στοιχείων χαρακτῆρας. Ibid. p. 39. These sacred symbolical Characters of the Elements gave Occasion to the *Phœnician* Hierophants to allegorize the whole History of the Hero-Gods, and to resolve it into a physical System. And *Taaut* himself seems to have designed to make the celestial and mundane Elements Objects of Worship, and Residences of his Hero-Gods, by whose Names they were called, as *Philo* tells us, *ibid.* p. 33. But yet, according to *Sanchoniatho*, *Taaut* did not allegorize the History of the *Phœnician* Gods.

(80) Τάαυτ· — σοφία διενεγκὼν παρὰ τοῖς Φοίνιξι πρώτῳ, τὰ κατὰ τὴν θεοσέβειαν ἐκ τῆς τῶν Χυδαίων ἀπειρίας εἰς ἐπισημονικὴν ἐμπειρίαν διέταξεν. Ibid. p. 40.

(81) This deified Serpent the *Phœnicians* called ἀγαθὸν Δαίμονα, the good Dæmon; and the *Egyptians* called it *Cneph*: and put an Hawk's Head upon it. *Epeis*, the chief *Egyptian* Hierophant and sacred Scribe, explained the Serpent with the Hawk's Head to be *the first most divine Being*. Ibid. p. 41. This shews that the Notion of a supreme God was taught in the most ancient Mysteries of *Egypt*, and also of *Phœnicia*. This sacred Serpent was the *Syrian* God *Ophion*; of whose Divinity derived from the *Phœnicians* *Pherecydes* wrote, *ibid.* *Eusebius* adds of his own, p. 42. as if *Zoroaster*, the *Persian* Magus, represented God as having an *Hawk's Head*; and also that *Ostanes* said the same thing. But the Passage from *Zoroaster* must be a Mistake of the Translator's: for the old *Persic* *Magian* Religion had nothing of hieroglyphic or symbolic Representation of the Deity. Therefore a learned Gentleman judiciously observes, that *instead of Bazi-sar, the Head*
pent

pent was of a divine Nature ; on which account this Animal was exhibited in their sacred Rites and Mysteries, as the Symbol of Immortality. It is observable from the foregoing Account of the *Phœnician Taaut*, that as *Æsculapius* was one who by his Order wrote the *Phœnician* Cosmogony and Theogony, and the History of the Gods or deified Men from the Creation ; so *Manetho* related from the *Egyptian* Annals, that *Æsculapius*, whom he calls *Agathodæmon*, Son of the second *Hermes*, did, after the Flood, transcribe from the Pillars of the first *Thoth* the History of the Gods and Demi-gods, who lived before the Flood, and of the Heroes and Kings of the *Mesrite* Family who lived after. This shews that *Taaut* was the first *Egyptian* as well as *Phœnician Hermes* ; and that the History of the *Egyptian* Hero-Gods, had the same original Author with that of the *Phœnicians* : and this Correspondence between the Annals and Antiquities of these two Nations, both derived from the Inscriptions and Memoirs of the first *Mesrite Hermes* or *Thoth*, is a great Attestation to the Credibility of *Sanchoniatho's* History, which *Manetho* knew nothing of.

Having discovered the Inventor of Letters from the best and most ancient Evidence, and established his Right to them by several Arguments, it will not be difficult to assign nearly the Time of the Invention of them. *Taaut* or *Thoth*, the first *Hermes*, and Son of *Misor* or *Misraim*, lived in the Time of the (82) *Dispersion* of the Descendants of *Noah*, which happened five hundred thirty-one Years after the Flood, at the Birth of *Peleg* : and he found out Letters in *Phœnicia* after a Settlement was made there, and when both that and the adja-

of an Hawk, Zoroaster wrote Bari-sar, the great Creator, which is a very small Alteration and makes good Sense : and, it may be added, agrees entirely with the other Attributes of God enumerated in the Passage, viz. that he is the first, incorruptible, eternal, unbegotten, etc. See Miscel. Observat. upon Authors ancient and modern, vol. ii. p. 128.

(82) It appears from *Hyginus*, that it was an ancient Tradition, that Mankind once used all one Language, and lived without Towns or Laws many Ages before *Inachus*. That afterwards *Mercury*, called *Hermes*, interpreted the several Languages (into which their Speech was divided) and also divided the Earth into Nations ; upon which Discord and War ensued amongst Men. Fab. 143.

Cent Country was governed first by *Uranus*, and after him by his Son *Saturn* or *Cronus*, of the Family of *Canaan*: and this was before he went with the *Mezrites* and settled in *Egypt*. *Taaut* therefore was probably born 150 Years after the Flood, a few Years after *Cainan* Son of *Arphaxad*, who was in the same Descent with him; and if he lived as long as *Cainan*, or 460 Years, then he lived six hundred and ten Years after the Flood, and seventy-nine Years after the Dispersion. He invented Letters in the Reign either of *Uranus* or *Cronus*, and staid in *Phœnicia* with *Cronus* to the thirty-second Year of his Reign there after the Expulsion and Death of his Father *Uranus*: after which *Cronus* made several Settlements of his Family in *Phœnicia*, and travelled into other Parts, and when he came to *Egypt*, he gave *Taaut* his Secretary the Government of it.

As *Sanchoiatho* has not told us in what Reign, whether of *Uranus* or *Cronus*, *Taaut* invented Letters, he might invent them in either Reign; and we cannot err much, if we place his Invention of them 550 Years after the Flood, or twenty Years after the Dispersion, and 2619 Years before the *Christian* Æra: and six, or perhaps ten Years before he went into *Egypt*.

Taaut and his Posterity, for fifteen Generations, ruled in the upper *Egypt* at *Thebes* (which was built by the *Mezrites*) about four hundred Years. The *Egyptians* afterwards called him *Thoth*; and the Dynasty of his Family was called the *Cynic Circle*, which I have treated of in the foregoing Volume of this Work.

There were in *Manetho's* Time very ancient Annals of the *Mezrite* Family after the Flood; and Inscriptions of ancient Pillars ascribed to the first *Hermes*, containing the History of their most ancient Gods; but we find in what is left of his Works, no more than the bare mention of them, with the Years of their Government in *Egypt* before the Reign of *Menes*. This *Menes* is the *Egyptian Osiris*, as I have shewn at large; and the King whom *Plato* calls *Thamus*, and the Prophet *Ezekiel* also, ch. viii. 14. He reigned at *Thebes*, and his chief Counsellor and sacred Scribe was the second *Hermes*, whom *Plato* calls *Theuth*; and who is said to be the Inventor of Letters. This was the constant Opinion of the *Greeks*, who knew of no older *Hermes* than this,

this, who was the prime Minister of *Menes*, but never reigned in *Egypt*: whereas the *Mefrite Taaut* was the first King of *Egypt* after the Dispersion of the Families descended from *Noah*; and carried Letters and Writing, and the History of the first Gods, into *Egypt*, about 400 Years before the Time of the second *Thoth*. But this second *Thoth* being more known, and more famous in *Egypt* than the first; and having improved both their Language and Letters, and made great Advances in several sorts of Learning, the *Egyptians* ascribed to him those Inventions and Arts of the first *Hermes*, which he had brought to greater Perfection.

The most probable Opinion therefore, and that which reconciles all the Difficulties about this important Invention of Letters, is, that the second *Thoth* greatly improved the *Egyptian* Language and Letters; by refining the Pronunciation and Rythm of them; dividing the Letters, as *Plato* saies of him, into Mutes and Liquids, Vowels and Consonants, and reducing them to Rules of Grammar. *Diodorus Siculus* and *Plutarch* (83) relate, that the *Egyptian Hermes* was the Inventor of Grammar and Music; that he improved the *Egyptian Language* in the Pronunciation; and added many Words to it: that he invented Letters, and the Rythm and Harmony of Sounds; and added three Tones to the Harp, of which he was the Inventor. We may further observe, that the first *Hermes* having delineated the sacred Characters of the mundane Elements, and made some symbolical Portraits of the chief Hero-Gods with whom he lived, gave occasion to the second *Hermes* to form a System of sacred Characters and hieroglyphic Symbols, in which all the *Egyptian* Theology and Philosophy was contained.

These Observations, which we have deduced from the most ancient History of *Sanchoniatho*, throw a new Light into the learned World, which has not hitherto been attended to.

The Invention of Letters and Writing, being so wonderful and useful a Thing, we may be sure the Knowledge of them was soon spread

(83) Ἐγμῶ γεγραμμένης ἡ μουσικῆς εὐρεῖν νομίζοντες. De Isid. et Osir. p. 352. See Diod. Sic. lib. i. p. 14, 15.

to other Countries, besides *Phœnicia* and *Egypt*; and especially to *Æthiopia*, and the Countries where *Cronus*, and the *Cabiri* or their Sons travelled: and probably, to *Syria*, *Babylon*, and *Chaldæa* first of all; and not long after to *Arabia*: and some Years afterward into *Attica*, either by *Cronus* or his Daughter *Athene* and the *Pelasgi*. So that it is no Wonder, that we find written Records at *Thebes*, *Memphis*, and *Babylon*, as early as two thousand two hundred thirty-four Years before the *Christian* *Æra*.

From the foregoing Account it appears, that the *Phœnician* Letters were the original Elements of Writing: and that the *Egyptian*, *Syrian*, *Chaldæan*, *Arabian*, and the old *Pelasgic Greek* Letters, were the same with them: though of course in Time, and by Degrees, Alterations and Differences would be made in them.

There is no Reason to think, that the *Chaldæans* had any distinct Letters of their own in the Days of *Abraham*; and therefore he was no Stranger to the *Canaanitish* or *Phœnician* Letters when he came into the Land of *Canaan*; but only to their Dialect or Language, which he learned there; and which was afterward called from him the *Hebrew Language*. It had no doubt many *Chaldee* Words and Idioms infused into it by *Abraham*, who cannot be thought to have entirely laid aside his own Language, received from his Ancestors, and would propagate it more or less in *Canaan*. Nor is there Reason to suppose much Alteration to have been made in the first Letters, when the *Israelites* went into *Egypt*; or that they found their Letters much different from the *Egyptian*: however, as they lived separate from and unmixed with the *Egyptians*, they would naturally retain the Language and Letters which their Fathers had been taught, and brought out of *Canaan*, and delivered to them, and carry them back with them into that Country. Hence we find, that the ancient *Hebrew*, or *Samaritan* and *Canaanitish*, or *Phœnician* Language and Letters were always nearly the same: and the *Hebrew* Language is called the Language of *Canaan*, *Isai*. xix. 18. and the Names of all the *Canaanitish* Towns, Countries, Rivers, Mountains, and even of Men, being purely *Hebrew*, as is agreed by all learned Men, demonstrate the Language to be one and the same; though we know it was different from the *Egyptian*, *Syrian*,
and

and *Chaldæan*. That the *Chaldæan* Letters were originally the same as the *Phœnician*, may be inferred from the great (84) Similitude of many of them to these; which plainly shews they were derived from them. But it is no Wonder, that the *Chaldæans*, who were in ancient Times mixed with People of other Nations, should have both their Language and Letters corrupted or altered.

From what has been said, the Reason appears why those of the Posterity of *Sem* and *Japhet*, who were removed far from the *Chamites* to the North and East; and who had no Communication of a long Time with the *Phœnicians*, *Egyptians*, and *Chaldæans*, were ignorant of Letters: some of them, as the (85) *Armenians*, *Indians*, and others of the *Semites*, had no Letters for many Ages; and the great Nation of the *Chinese* use Characters instead of Letters to this Day: and the Northern *Scythians*, both *Asiatics* and *Europeans*, and most of the Descendants of *Japhet*, had no Letters in ancient Times, except the *Phrygians*, and some of the *Greek* Islands, with *Crete* and other Parts of *Greece*, who received them very early from the *Pelasgi* and *Phœnicians*, who dwelt amongst them. *Ælian* (86) relates from *Androtion*, an ancient Author, who wrote the *Attic* History, that the *old Thracians* knew nothing of Letters, (perhaps not before the Time of the first *Orpheus*, whom they thought the Inventor of them) and that other Northern Nations of Europe thought it a Disgrace to use them. *Strabo* saies from (87) *Megasthenes*, that the *Indians* were ignorant of

(84) See Bochart. Geog. Sac. p. 451. and Scalig. Animad. ad Chron. Euseb. p. 103, 104. and Montfauc. Palæograph. Gr. p. 121, 122, 123. and Chishul's Antiq. Asiat. p. 24.

(85) *Josephus* reckons the *Armenians* to be *Semites*, Antiq. l. i. c. 6. and Strab. Geog. lib. i. p. 41, 42. and Syncel. Chron. p. 46. But others make them Descendants of the *Phrygians*, and so from *Japhet*. Herodot. lib. vii. c. 73. Steph. Byz. voc. *Armenia*. Hippol. Mos. Chor. Hist. Armen. lib. i. c. 11. But if the *Armenians* had been a Colony of *Phrygians*, they would probably have had Letters, as the *Phrygians* had: so that their being *Semites* is the more probable Opinion.

(86) Τῶν ἀρχαίων φασὶ Θρακῶν μηδένα ὀπίσσεσθαι γράμματα. ἀλλὰ καὶ ἐνόμιζον ἀγρίων εἶναι πάντες οἱ τῶν Εὐρώπῃ οἰκῶντες Βάρβαροι καὶ οὐ γράμματα. Var. Hist. lib. viii. c. 5.

(87) Geog. lib. xv. p. 1035.

Letters in his Time; but he was mistaken, as will appear hereafter.

As many of the Inhabitants of North *America* first came from the Northern Parts of *Europe*, and North East Parts of *Asia*, particularly from *Cathaian Tartary* and *China*, where there were no Letters known; and their writing consisted of Characters and some emblematical Figures, or Pictures; so the (88) *Mexicans*, and other Provinces derived from these *Asiatic* Colonies, had no other Way of writing but in Characters and emblematical Pictures:

It is probable, that the *Chaldæans* had Letters not many Years after their Invention, from the *Syrians* or *Phœnicians*: but the *Assyrians* received them from the *Babylonians* or *Chaldæans*, and had them not (as is most probable) till the Reign of *Ninus*, when the *Assyrians* conquered *Chaldæa* and *Babylon*. This is the Reason that we have no Account of the Kings of *Assyria* transmitted to us before *Ninus*, with the bare mention only of his Father *Belus*, but of none of his Exploits. It seems a mere Fiction what *Maribas Catinenfis* (89), a *Syrian* Historian about the Year before *Christ* 130, relates; that *Ninus*, elated with Pride and Ambition, that he might be thought the first great Conqueror and Beginner of heroic Atchievements, ordered all the ancient Annals and History of famous Exploits, which were done before him, to be burnt; and the History of his own Reign and Actions only to be recorded. But the true Reason why the Acts of former Kings of upper *Asia* before *Ninus* were not recorded, as *Diodorus Siculus* tells us from *Ctesias*, in the Beginning of the second Book of his History, was partly, because nothing famous or in a warlike Way had been atchieved by them; and the first Kings were contented with their Territories, and lived in a patriarchal manner, and in Peace with their Neighbours, and had not studied or used the Arts of War: and also, because the Memory of what they did was lost for Want of Letters and

(88) See Horn. de Orig. Gent. Amer. lib. iv. c. 14. and the Account of the *Americans* below in these Papers. The emblematical Figures or Pictures were of later Date amongst the *Chinese*, whose most ancient Characters consisted of Lines only.

(89) Apud Mos. Choren. Hist. Armen. lib. i. c. 13.

Writing to record them. But after *Ninus* had conquered *Chaldæa* and *Babylon*, and found, that by the Art of Writing the Exploits of former Kings, who had reigned there from the Beginning of that Empire, were recorded in Annals, to perpetuate the Memory and Fame of them, his Ambition lead him to take the same Way to immortalize his own great Actions. Therefore he carried the *Chaldæan* Letters and Writing into *Affyria*, and founded the royal Library at *Nineveh*, from whose Records *Maribas Catinenfis* saies he took his History of the *Armenian* and *Affyrian* Kings which began with *Ninus*; and *Ctesias* had his History from the same Records. In those *Affyrian* Records the *Armenian* History was also preserved from the Reign of *Ninus*, and their becoming subject to the *Affyrians* under (90) *Semiramis*. For the ancient *Armenians* were, as *Moses Chorenensis* intimates of them, averse to Learning; and therefore gave themselves no Trouble to form Letters for their Language, but used either the *Syrian*, *Persian*, or *Greek* Letters, as they found most convenient: and probably at first they made use of the *Affyrian* or *Chaldæan*, while they were Subjects of the *Affyrian* Empire.

However, they had originally no Letters at all, as *Moses Chorenensis* (91) relates; and the Origin of their Country and Acts of their first Kings would have been lost, had they not been preserved in the *Chaldæan* and *Affyrian* Records, as *Moses* (92) shews: nor had they any Letters peculiar to their own Language till the fourth Century of the *Christian* Æra, as the same (93) *Moses* relates.

Thus the *Affyrian* Letters are traced as high as *Ninus*, to the Year before *Christ* 2016, but cannot, I think, be carried higher.

As to the *Greeks*, it is almost universally agreed by the ancient Writers, that they received their Letters from *Phœnicia*; though their original Language was that of the Sons of *Japhet*, who first inhabited *Greece* soon after the Dispersion, from *Thrace* to the *Peloponnese*; and

(90) *Mos. Choren. Hist. Armen. lib. i. c. xiv.*

(91) *Ibid. lib. i. c. 2.*

(92) *Ibid. lib. i. c. 4.*

(93) *Lib. iii. c. 51, 52.*

afterwards migrated into *Italy*, *France*, and *Spain*. Some related, that *Cecrops* (94) brought them out of *Egypt* with his Colony from *Sais*. That *Cecrops* went with a Colony from *Egypt*, and settled and reigned in *Attica*, is reported by many of the *Greek* Writers, as *Diodorus Siculus* (95), *Eustathius*, *Tzetzes* (96), *Suidas*, and others; but none of them say, that he brought the *Græcian* Letters out of *Egypt*: so there is no Foundation for that Supposition. But then, as there is no Reason to think, that *Cecrops* brought the first *Greek* Letters out of *Egypt*; so there is none to suppose, that the *Greeks* had not any before the coming of *Cadmus* amongst them. For, as there can be no Doubt but that *Cecrops* was well acquainted with the *Egyptian* Letters, so, if the *Attics* and other *Greeks* had been without Letters when he came amongst them, there can likewise be no Doubt but that he would have instructed them in the Use of Letters, as well as in the Ceremonies of Religion, and Rules of civil Government: Letters being the best and only means to secure both from being altered or forgotten, and to propagate them down to Posterity. And as there is no Evidence, that *Cecrops*, who came into *Greece* several Years before *Cadmus*, or that *Danaus*, who reigned at *Argos* in the Time of *Cadmus*, taught or introduced there their *Egyptian* Letters; the Reason plainly appears to be, because they found, that the *Greeks* had Letters which were the same with those used in *Egypt*, or very little different from them. They might well be nearly the same, as having the same original Author, the *Phœnician Taaut*, or *Tboth*, who carried them out of *Phœnicia* into *Egypt*. They might indeed in so long a Time, as between the *Pelasgi* making their first Settlements in *Greece* and the *Peloponnese*, and bringing Letters (as will be proved) thither; and the coming of *Cadmus* into *Bœotia*, have received some Variation in *Phœnicia*; and it is probable, that the Letters of *Cadmus* differed chiefly from those of the old *Pelasgi* in their Order, and Rythm, or Pronunciation, as will be more particularly shewn: and this was sufficient to denominate *Cadmus* the Inven-

(94) Tacit. Annal. lib. xi. c. 14.

(95) Biblioth. lib. i. Eustath. in Hom. Iliad Σ.

(96) Comment. in Lycoph. p. 23, 24. Suid. in voce.

tor of the Greek Letters. For most of the ancient Greek Writers agreed, upon the Authority of *Herodotus* (97), and *Ephorus*, who was a Disciple of *Isocrates*, and wrote the History of *Attica*, that the Greek Letters were first brought out of *Phœnicia* into *Bœotia* by *Cadmus*.

I think there can be no Doubt but that the Greeks had their Letters out of *Phœnicia*; nor can it be doubted, that *Cadmus* carried his Letters out of (98) *Phœnicia* into *Bœotia*: and it is also probable, that *Cadmus* was not born in *Egypt*, as some of the (99) Ancients thought; but in *Phœnicia*, as his Brother *Phœnix* was; and that *Ephorus* rightly calls him a *Phœnician*. *Cadmus* might call the City which he built in *Bœotia*, *Thebes*, from the Name of that famous City in *Egypt*, both on account of the great Fame of it, and also because his Father was an

(97) *Herodotus* is express, lib. v. c. 58. Tatian. adv. Græc. in fin. and *Clemens Alexandrinus*, Strom. i. p. 306. saies: Κάδμῳ ὃ Φοίνιξ ἦν, ὃ τ' ἑκαμύτων ἔλασιν ὄρεϊς, ὡς φησὶν Εὐφῶρος [leg. Εὐφῶρος] ὅθεν καὶ Φοινικῆα τὰ ἑκαμύα Ἡρόδοτος κεκληθῆναι λέγει. See *Plut. Sympoſ. ix. quæst. 3.* See also *Dionysius Milesius* apud *Diod. Sic. lib. iii. p. 200.* and *Zenodotus* the *Stoic*, who wrote:

— Ἦν καὶ ὁ Κάδμῳ
Καὶνῳ ἀφ' ὃ ἑκαμύτων ἑλλὰς ἔχῃ σελίδα.

Apud *Diog. Laert. Vit. Zenon. p. 171. edit. Lond.*

(98) *Hyginus* saies, he brought his Letters out of *Egypt* into *Greece*, Fab. cclxxvii. which is a gross Error; and contrary to the Sense of all ancient Writers.

(99) *Diod. Sic. lib. i. p. 20.* and apud *Phot. p. 1151.* out of his fortieth Book, *Conon. Narrat. xxxii. Euseb. Chron. lib. poster.* But *Ephorus* calls him a *Phœnician*, and also *Herodotus*; and *Zenodotus*, in *Diog. Laert.* above cited. And *Apollodorus* saies, that *Agenor*, the Father of *Cadmus*, went out of *Egypt* into *Phœnicia*, and reigned there; and became the Father of a numerous Offspring, Lib. ii. c. 1. sect. 4. p. 71. So that *Apollodorus* thought *Cadmus* was born in *Phœnicia*. And *Pausanias* observes, that they who thought *Cadmus* an *Egyptian*, and not a *Phœnician*, were confuted by the Name which the *Cadmaean Thebans* gave to *Minerva*: for they called her by the *Phœnician* Name *Onka*, and not by the *Egyptian* Name *Sais*. The present Reading of *Pausanias* is *Siga*, which is a Name of no Meaning: but that he wrote *Onka* is observed by *Sylburgus* in his Note upon the Word. See *Bœot. p. 291.* and Notes, edit. *Francof. 1583.* See my Note Numb. (24) above; where the *Phœnician* Word *Onka* is shewn to be the Name which *Cadmus* called *Minerva* by at *Thebes*.

Egyptian

Egyptian of *Thebes*, as *Eusebius* supposes: and perhaps the Cause of his being thought to be born in *Egypt* was his calling his own City by the Name of the *Egyptian Thebes*.

The *Cadmæan* Letters being most noted in *Greece*, and generally used after the Introduction of them; and the most remarkable ancient Monuments or Inscriptions being supposed to be wrote in those Letters, made *Herodotus*, and *Ephorus*, and other Historians after them, think, that *Cadmus* was the first who brought Letters into *Greece*.

But this Opinion is utterly inconsistent with the high Antiquity of Letters, as being invented in *Phœnicia* by *Taaut*, a few Years after the Dispersion; and above eleven hundred Years before *Cadmus* came into *Bœotia*: and also with the Accounts of the early Migrations of the *Phœnicians* into the Islands of the *Ægean* Sea, the *Peloponnese*, and most Parts of *Greece*, whither they carried the *Cabiric* Mysteries and *Phœnician* Deities, and, without Doubt, their Letters also. And there is sufficient Evidence of these *Phœnician* Migrations and Settlements in *Greece*, many Ages before *Cadmus* came thither. Indeed, it is very absurd to suppose, that the *Greeks* should not have had any Letters for the Space of eleven hundred Years and more after their Invention, and yet that several Colonies out of *Phœnicia*, who had Letters, should have settled amongst them from the most early Antiquity, and during most of the Space of these eleven hundred Years.

We learn from *Sanchoniatho*, that the Sons of the *Dioscouri Cabiri*, who had wrote the first Annals of the *Phœnician* History and Theogony by the Command of *Taaut*, made Ships of Burthen, in which they sailed, and being cast upon the Coast near Mount *Casius*, about forty Miles distant from *Pelufium*, as *Strabo* and *Pliny* reckon, they consecrated a Temple (1) in the Place.

(1) This was probably the Temple of *Jupiter Casius*, so called afterwards, and which might be built in the same Place. It is mentioned by *Strabo*, Geog. lib. xvi. p. 1103. and *Steph.* in voce, and *Pliny*, Nat. Hist. lib. v. c. 12. It is the first Temple mentioned in History; and probably the first in the World: unless we except the Temple built by *Hoang-Ti*, the first Emperor of *China*, in the Province of *Pekim*, about the Year before *Christ* 2438, which may be as old, or older. The Temple next in Age may be that

These

These *Phœnicians* were called *Pelasgi* by the ancient *Greeks*, though the later *Greeks* knew not the Reason of it; and fancied they were so called from (2) *Pelagus*, the ancient King of *Arcadia*: but they were far older. Nor is the Name derived from *Peleg*, as some learned Writers have imagined; for his Posterity never went into *Europe*: but they were called *Pelasgi*, from their passing by Sea, and wandering from one Country into another, (whence the Sea is called *Pelagus*, from the *Hebrew* Word *Peleg*, as dividing one Country from another) being, as it were, *Pelagii*, Wanderers, and dispersed over various Countries. On this account some (3) *Greeks* thought, they had their Name from *πελαργοί*, *Storks*, which are Birds of Passage.

The *Greeks* (4) also called the *Tyrrhenes*, *Pelasgi*; as if their proper Name was originally *Tyrrheni*, and they were called *Pelasgi* only from their Dispersions. *Dionysius* of *Halicarnassus* therefore cites *Thucydi-*

which *Menes*, the first King of *Egypt*, built at *Memphis*, in honour and for the Worship of the oldest *Egyptian* God *Vulcan*, about 2200 Years before the vulgar *Christian* Æra.

(2) Πελασγοί οἱ Θεσσαλοί, καὶ Πελασγικὸν Ἄργον—καὶ γὰρ ὑπὸ Πελασγῶν ἔσθ' Ἀρκάδων γηρόμηνον πολυπλάνητον. *Hesych.* voc.

(3) So *Dionys.* *Halicarn.* lib. i. p. 22. from *Myrsilus Lesbios*, etc. and *Strabo*, speaking of the *Pelasgi*, who inhabited *Attica*, saies, the *Attic* Historians called them *πελαργοί*, from the *Stork*, which is a wandering Bird. Οἱ τινὲς Ἀθηναῖοι συγγράψαντες ἱστορίας περὶ τῶν Πελασγῶν, ὡς καὶ Ἀθλιώται γηρομύων τῶν Πελασγῶν, λέγουσιν τὸ πλανήτας εἶναι, καὶ δίκην ὀρνέων ἐπιφοιτᾶν ἐφ' ἧς ἔτυχεν τόπος, πελαργὸς ὑπὸ τῶν Ἀττικῶν κληθῆναι. *Geog.* lib. v. p. 339. Hence the Passage of *Strabo*, lib. ix. p. 608. is to be corrected, where his Edition has, ὑπὸ τῶν Ἀττικῶν Πελασγοί προσηγορέθησαν λέγουσιν πλάνητον. But it is evident, the true Reading was *πελαργοί*, as before. *Hesychius* saies: Πελαργὸς φασὶ (not φησι, as the Editions have it) τινὲς Ἀττικῶν οἰκῆσαι, ὑπὸ τῶν Πελασγῶν μεταφρονέειν ἐπὶ τὰ πλανά. So the Words are to be distinguished, See *Eustath.* Comment. in *Dionys.* *Perieg.* v. 347. *Herodotus* calls the *Pelasgi* ἔθνος πολυπλάνητον, lib. i. c. 56. and *Strabo* saies: Πολύπλανον ἢ καὶ ταχὺ τὸ ἔθνος (Πελασγοί) πρὸς ἐπαναστάσεις ἠυξήθη τε ἐπὶ πολὺ καὶ ἀθρόαν ἔλαβε τινὲς ἑλλήσιν. *Geog.* lib. xiii. p. 922. Ἐπὶ πλεῖστον γῆς τὸ Πελασγικὸν γένος διεφορήθη. *Dionys.* *Halicarn.* lib. i. p. 20.

(4) Ἐκαλέσθη δὲ ὑπὸ τῶν ἄλλων ἀνθρώπων τὸ τε χώρας ἐπικλήσις, ἀφ' ἧς ἐξάνεστησαν, καὶ ἔσθ' ὡς παλαιὸς γένος μνήμη, οἱ αὐτοὶ Τυρρῆνοι καὶ Πελασγοί. *Dionys.* *Halicarn.* *Antiq. Rom.* lib. i. p. 20.

des (5) mentioning the Cities situate in the Coast of *Thrace*, which are inhabited by Men of two different Languages, (*i. e.* the *Japhetics* and *Phœnician Pelasgi*) where he speaks of the *Pelasgic* Nation, *viz. there are there* (saies he) *some Chalcidians, but the most part are Pelasgi*, namely, *those Tyrrhenes who formerly inhabited Lemnos and Athens*. He also cites some Anapæsts out of the (6) *Inachus* of *Sophocles*, where the *Tyrrhenes* are called *Pelasgi*. But the Truth is, that *Pelasgi* is the original Name of a *Phœnician* People distinct from the *Tyrrheni*; and they were called *Tyrrheni* after their Migration into *Italy*, and possessing Part of *Tuscany*, where the *Tyrrhenes* dwelt before them: and after their Mixture and Cohabitation with the *Tyrrhenes* they were called by that Name. Therefore (7) *Hellanicus* of *Lesbos*, *Thucydides*, and the rest of the *Greek* Historians, were mistaken, who confounded the *Tyrrhenes* with the *Pelasgi*: and *Dionysius* proves this, by observing with *Herodotus*, that their Language (8) was different. And *Dionysius* (9), in his *Periegesis*, and *Marcian Heracleotes*, or *Scymnus Chius*, make them different People; and write, that the *Pelasgi* came from *Greece*, and mixed with the *Tyrrhenes*, who probably were the original Inhabitants of their Country.

That the *Pelasgi* were the Descendants of the *Phœnician Cabiri*, we learn from *Herodotus* (10), who relates, that the *Samothracians*

(5) Ibid. p. 20. ex *Thucyd.* Hist. lib. iv. p. 302.

(6) Ἰναχε ἡνᾶτορ (I read, ἡνέδρε) παῖ Κελωῶν
Πατρὸς Ὀκεανὸς, μέγα πρῆσθ' ὄων
Ἄεγ' ὅς τε γύαις, Ἥρας τε πάγοις
καὶ Τυρρῆνοισι Πελασγοῖς.

So, I think, they ought to be read, but they are not distinguished in *Dionysius*, edit. Sylburg. Francof. 1586.

(7) Ἑλλάνικος ὁ Λέσβιος οὕτως Τυρρῆνας φησι Πελασγὸς πρότερον καλεμῆναι, ἔπειτα κατέκρησαν ἐν Ἰταλίᾳ πρὸς τὰς ἡνέδρας ἢ ἔχουσι προσηγορίαν.—ἐμοὶ μὲν τοι δοκεῖσιν ἅπαντες ἀμαρτάνειν οἱ περὶ τούτους ἐν ἧ τὸ αὐτὸ ἔθνος εἶναι τὸ Τυρρῆνικόν καὶ τὸ Πελασγικόν. lib. i. p. 22. Therefore *Dempster* is mistaken in making the *Tyrrhenes* and *Pelasgi* the same People. De *Etrur. Regal.* lib. i. c. 5. p. 15.

(8) Ibid. p. 23.

(9) § 347—349. Marc. Herac. p. 9. editio prima, 1600.

(10) *Herodot.* lib. ii. c. 51. and *Strabo* saies, the *Cabiri*, *i. e.* their Descendants inhabited *Samothrace*, *Geog.* lib. x. p. 723. fin. and p. 724.

practised and received the *Cabiric* Mysteries from the *Pelasgi*, who in ancient Times inhabited *Samothrace*. And because they lived very anciently in the *Greek* Countries, they were thought to be originally *Greeks*: but that they were not the original or first Inhabitants of *Greece*, but came from *Phœnicia*, may be inferred from *Herodotus*, who, speaking of the *Pelasgi*, saies, he did not certainly know what was their Language, but he thinks it was the same with the Language of the People of (11) *Croton*, near the *Tyrrhenes*; and that it was a barbarous Language, and distinct from the *Hellenic*. This barbarous Language was the *Phœnician*; and they had Letters belonging to it when they brought it into *Greece*, many Ages before *Cadmus* came thither: and it is highly probable, that the original *Greeks*, (*Jones*, or rather *Jaones*) the Descendants of *Japhet*, from *Javan*, having no (12) Letters of their own, used the *Pelasgic* Characters, which they would naturally receive with the Mysteries of Religion introduced amongst them by this People.

Strabo (13) thinks, that *Homer* believed the *Pelasgi* to have been *Barbarians*, (*i. e.* not *Greeks*) but to have come into *Greece* from another Country: and *Herodotus* (14) saies, the *Pelasgic* and *Hellenic*

(11) The Editions of *Herodotus* have Κρησῶνα corruptly for Κροῖῶνα, which latter Word one of *Gale's* Manuscripts has: and *Dionysius* so read it in *Herodotus*, Antiq. Rom. lib. i. p. 23. It should also be read soon after Κροῖωνιῆται instead of Κρησωνιῆται, there being no such Place as *Creston* in *Italy*: and the *Crestonians* were a People joining to *Mygdonia*, *Herodot.* lib. vii. c. 124. and also *Thucyd.* lib. ii. c. 170. edit. Steph. *Dionysius* also saies, (p. 16.) that the *Pelasgi* took *Croton* from the *Umbri*, and dwelt in it.

(12) *Joan. Malelas* (*Chronograph.* lib. iii. p. 70.) saies, that in the Time of *Abraham*, *Isiodus*, of the Line of *Japhet*, invented the *Greek* Letters, and first taught them amongst the *Greeks*. *Leo Allatius*, in *Eustath.* *Hexaëmer.* p. 300. cites from *Joannes Antiochenus* the same Story; which has no Foundation, since the *Pelasgi*, who had Letters, were settled in *Greece* before the Birth of *Abraham*; and had set up a Kingdom at *Sicyon* under *Ægyaleus*: and so the *Greeks* had Letters before the coming of this supposed *Isiodus*.

(13) *Geog.* lib. vii. p. 505. and the old Scholiast on the *Argonautics* of *Apollonius Rhodius*, speaks of them as a barbarous Nation, who inhabited *Thessaly* and *Argos*: ἔθνος βαρβαρικὸν οἰκίσαντι τὴν Θεσσαλίαν καὶ τὴν Ἀργεῖον. Lib. i. x. 580.

(14) Lib. i. c. 57.

Greeks were different ; and he makes the *Pelasgi* the same with the *Attics*, and saies their Language was the same ; and that they did not lay it aside till they were incorporated with the *Hellenics*. And *Pausanias* (15) in his *Corinthiacs* saies, that before the Return of the *Heraclidæ* into *Peloponnese*, the *Athenians* and *Argives* spake the same Language : and the *Argives* were a *Pelasgic* Nation, as is well known. They were both of them originally *Phœnicians*. *Athene*, as *Sancho-niatbo* relates, was a *Phœnician* or *Canaanite*, whom her Brother *Saturn* placed with a Colony of *Pelasgi* in *Attica*, many Years after the *Jæones* were come thither ; so they mixed with the *Jævanics* or *Jæonics*, called *Jæones*. *Herodotus* adds (16), that the *Hellenics* always used their own Language, which was different from the *Pelasgic*.

But no doubt long before the *Greeks* had the Name *Hellenics*, the *Attic* or *Jæonic Greek*, and *Pelasgic* Languages were intermixed with each other, though they were not the same, as *Herodotus* thought. *Apollodorus* (17), speaking of *Hellen*, Son of *Deucalion*, saies, that he called the *Greeks* after his own Name *Hellenics*. *Greeks* (Γραικοί) was the old Name of the People who inhabited the Part of the Country called *Hellas*, which contained *Thessaly* and *Thesprotia* : and were either the same with the *Pelasgi*, or were very anciently mixed with them. We have mention of them in several Parts of *Greece* where the *Pelasgi* inhabited, as *Aristotle* and *Ephorus* (18) tell us. They might be

(15) Περὶ δὲ Ἡρακλείδης καλεσθῆναι εἰς Πελοπόννησον τὴν αὐτὴν ἠφίεσαν Ἀθιναίους οἱ Ἀργεῖοι Φωνίῳ.

(16) Ibid. c. lviii.

(17) Αὐτὸς μὲν ἔν αὐτῷ αὐτῶς τὰς καλεστέας Γραικὰς προσηγόρευσεν Ἑλλήνας, Lib. i. p. 24. See Cyril. cont. Julian. p. 10. fin. who places *Hellen* in the Year before *Christ* 1498. very rightly. Ἑλλήνες ὠνομάσθησαν, τὸ πρότερον Γραικοὶ καλεσμένοι. Marm. Arundel.

(18) Ὁ καλέμενος ὑπὲρ Δουκαλίων καὶ ἀκλυσμός. καὶ ὃ ἔτι πρὶν Ἑλλω-κὴν ἐξῆντο μάλιστα τόπον καὶ τὸτο πρὶν τὴν Ἑλλάδα τὴν ἀρχαίαν. αὕτη δ' ἐστὶν ἡ πρὶν τὴν Δωδώνην καὶ τὸν Ἀχελῶνα—ἦσαν δὲ οἱ Σελλοὶ ἐπ' αὐτὰ καὶ οἱ καλέμενοι τότε Γραικοί, νῦν δὲ Ἑλλήνες. Aristot. Meteorolog. lib. i. c. 14. p. 548. And *Strabo*, from *Ephorus*, writes : Ἐστὶ δὲ, ὥς φησιν Ἐφὸρ, Πελασγῶν ἰδρυμα (Δωδώνη) οἱ δὲ Πελασγοὶ τῶν πρὶν τὴν Ἑλλάδα δουασιδασάνων ἀρχαιοτάτοι λέγονται. Geog. lib. vii. p. 504. See also lib. v. p. 337.

called

called *Greeks* (Γραικοὶ) as being the most ancient Inhabitants of the Country where they settled : and hence γραιία and γραιῦς came to signify any thing that is very old. It seems to be derived from the *Celtic* Word *Grec*, which signifies *old*.

Herodotus (19) shews, that the *Pelasgi* inhabited *Attica* before *Cecrops* came thither ; and were called *Cranai*, and in his Reign they were called *Cecropidæ*. But *Herodotus* is mistaken in taking the *Pelasgic Attics* to have been originally *Ionics*, or the same with the *Jaones*, who were older, though they might incorporate with them, and become one People.

These old and original Distinctions were beyond the Knowledge of the *Greeks*, and can only be known from the History of *Moses* and *Sanchoniatho*.

But in order to trace the *Pelasgic* Migrations, who followed the *Japhetic* Families through many Parts of *Europe*, it will be proper to give a short Account of the first Settlements of the Descendants of *Japhet*.

When they left *Babel* they travelled Northward ; and some of them settled in *Asiatic Scythia*, as *Magog*, and his Descendants, and others.

(19) Ἀθιναῖοι δὲ ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην ἔσαν Πελασγοὶ ὀνομαζόμενοι Κραναιοί· ἐπὶ δὲ Κέκροπος βασιλῆος ἐπεκλήθησαν Κεκροπίδαι. Lib. viii. c. 44. This explains *Marcian Heracleotes*, or *Scymnus Chius*, who makes the *Pelasgi* called the *Κραναιοί*, first Inhabitants of *Athens* :

Ἐξῆς Ἀθιναῖας φασὶν οἰκητὰς λαβεῖν
τὸ μὲν Πελασγὸς πρῶτον, ὃς δὲ καὶ λόγῳ
Κρανάος καλεῖται· μὲν δὲ ταῦτα Κεκροπίδας,
Κέκροπος δωασάμενός τινι. Perieg. p. 23.

They were called *Κραναιοί* from the mountainous and rocky Parts of the Country where they lived. *Hesychius* explains *κραναὸν* by ὑψηλόν, τεχνύ, (not *τεχνύ*, as the Editions have it without any Sense) and he interprets *Κρανάος* by *Τεχνείας*, which confirms the Correction above. So that *Αἴτε*, the old Name of *Attica*, and *Κραναι* are Words of the same Import ; and from the latter, *Cranaus*, Son of *Cecrops*, had his Name. *Homer* calls the Country of *Ulysses* *Κραναιὸν Ἰθάκην*, *Odyss.* lib. i. ῥ 247. and *Eustathius* explains it, Ἰθάκην ἣτις Κραναιὸν λέγεται· ὅθεν τὴν τεχνύτην. p. 52. edit. Basil. *Κραναιὸν ἐνὶ Δήλῳ*, *Homer. Hymn. in Apoll.* ῥ 16, 26. and *Delos* is called *Κραναιήπειδος*, *Ibid.* ῥ 72.

Gomer and his Descendants settled below them in *Bactriana*, *Margiana*, *Hyrkania*: and migrated thence Westward along the *Caspian* Sea into *Armenia*, *Cappadocia*, and other Parts thereabouts. Thence they passed into the Northwest Climates, and settled in *Europe*. Some of them, called *Cimbri*, (from *Gomer*) inhabited *Sweden*, *European Russia*, *Denmark*, and *Norway*, and the North Parts of *Germany*: others of them, called *Galli* and *Umbri*, spread into the South Parts of *Germany*; and settled in *Belgium*, *Gaul*, and *Iberia*, and about the *Alps*, whence they passed into *Italy*; and from *Gaul*, *Iberia*, and *Belgium* into *South Britain*; as some of the *Cimbri*, called *Getes* and *Scythæ*, went from *Denmark* into *North Britain*. They all called themselves *Gomerians* or *Cimbrians*. *Goropius Becanus* (20) thinks the *Umbri* were the Descendants of the *Galli*, who went from *Gaul*, near the *Alps*, into *Italy*; and that the first Migration of the *Gomerians*, or *Cimmerians*, into *Europe*, was from *Phrygia*. This is not improbable.

The Northern Greek Countries, as *Thrace*, *Myfia*, were first peopled by *Tiras*, or *Tbiras*, another Son of *Japhet*: and all the Country from *Thrace* to the *Peloponnese* was first inhabited by the Posterity of *Javan* and *Cittim*; that is, *Macedonia*, and all that was anciently called *Ionian*, the old *Hellas*, *Æolia*, *Attica*, *Bæotia*, *Thessaly*, *Ætolia*, and as far as the *Ionian* Sea, with several Parts of the *Peloponnese*, especially *Achaia*, whither the *Cittim* migrated (and thence passed into *Italy*) and *Elis*.

All these *Japhetic* Migrations and Settlements, with others, whereby the Prophecy of *Noah* was fulfilled, *that God would enlarge Japhet*, Gen. ix. 27. were made in the Space of three hundred Years or more, before the *Phœnician Pelasgi* made any Migrations, and carried their Letters and Mysteries into *Europe* and *Greece*. *Sanhoniatho* indeed makes *Saturn* carry his Sister *Athene*, with a Body of *Titans*, into *Attica*; which must have been before any *Pelasgic* Settlements were made there; the first of whose Migrations into *Europe* was not probably till after the Death of *Saturn*, and the Institution of the *Phœnician Ca-*

(20) Gallicor. lib. iii. p. 61. and lib. v. p. 86.

biric Mysteries, which they carried with them wherever they went : and this probably was not till about eight hundred and fifty Years after the Flood, and two thousand three hundred and nineteen Years before the *Christian* Æra.

After the Death of *Saturn* the *Phœnician Pelasgi* went and left Colonies in several Islands of the *Ægean* Sea ; as (21) *Samothrace*, *Lemnos* (22), *Imbrus*, and *Scyros* : and also settled in many of the maritime and inland Parts of *Greece*, as *Attica*, (see *Meurs. Cecrop. c. v.*) (23) *Thessaly*, all the old *Hellas* (24), *Argolis* (25), *Arcadia*, and also

(21) They went from *Thrace* into *Samothrace*, as also to *Scyathus*, as *Scymnus Chius* relates in his *Periegesis*, p. 24.

Τὴν Σκιάθου ἐκ Θράκης Πελασγῶν, ὡς λόγῳ
Πελασγῶται.

Where, and a little before, the Editions have Σκιάθ instead of Σκιάθ. But Σκιάθ is the true Reading, as is evident from *Strabo*, *Geog. lib. ix.* p. 667.

(22) *Attius*, or *Accius*, the old *Roman* Tragedian, in his *Philoctetes*, saies :

— Qui Lemni aspera

Tesca tuere et celsa Cabirum

Delubra tenes, mysteriaque

Pristina castis concepta sacris. *Scriver. Collectan. p. 137.*

Κάθεροι πάνυ τιμῶν ἐν Λήμνῳ, ὡς θεοί. *Hesych. voc. Κάθ.* And *Strabo* saies : Μαλιστα μὲν ἐν Λήμνῳ καὶ Ἰμβρῳ τὰς Καθεύρας τιμᾶσαι συμβέβηκεν, *Geog. lib. x. p. 724.* Εἶλε Λήμνον τε καὶ Ἰμβρον, ἀμφότερας ἐτι τότε ὑπὸ Πελασγῶν οἰκομένης. *Herodot. lib. v. c. 26.* See *lib. vi. c. 138, 139.* Ἀνικλείδης ὁ πρῶτος φησὶν αὐτὰς (Πελασγὰς) Λήμνον καὶ Ἰμβρον κλίσαι. *Strab. lib. v. p. 339.*

(23) They made one of their first Settlements in *Thessaly*, as all agree ; one Part of which was called *Pelasgiotis* from them, and also *Pelasgia*. So *Steph. Byz. voc.* and *Schol. ad Apoll. Rhod. lib. i. v. 580.* The *Pelasgi* also very anciently dwelt in the old *Æolis*, or *Ætolia*, and *Thesprotia*, and were dispersed through all the old *Hellas*, called from them *Pelasgia*, as observed above. *Strab. lib. v. p. 337.* *Herodotus, lib. ii. c. 56.* whose Words are : Ἑλλάδα πρότερον ἢ Πελασγίης καλεσμένης. *Thucydides* also observes, that the *Pelasgi*, wherever they lived in *Greece* before the Time of *Hellen*, Son of *Deucalion*, called the Countries after their own Name : Καὶ τὰ ἔθνη ἢ (not, as the Editions have, καὶ ἔθνη) ἀλλὰ τε, καὶ τὸ Πελασγικὸν ἐπιπλεῖσον ἀφ' ἐαυτῶν τῷ ἑπωνυμίαν παρέχεσθαι. *Lib. i. sect. 3.* See *Dionys. Halicarn. lib. ii. init.*

(24) See *Schol. ad Apollon. Rhod. lib. i. v. 580.* And *Strabo* saies, Part of *Thessaly* was called *Pelasgian Argos*, τὸ Πελασγικὸν Ἄργον. And so *Homer* called it, *Iliad ii.* *Pliny* also saies, that *Æmonia*, which was the old Name the

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the Sea-Coasts of the *Peloponnese*. From (26) *Theffaly* they passed into *Italy* (as also before from *Achaia*) to the Country of the *Tyrrhenes* or *Tuscans*: to all which Places and many others they carried the *Cabiric* Mysteries and *Phœnician* Letters.

of *Theffaly*, was called *Pelasgicum Argos*. *Strabo* likewise relates, that the *Pelasgi* inhabited *Argos* in *Peloponnese*, and that the whole Country was called *Pelasgia* from them: Καὶ τὴν Πελοπόννησον ἢ Πελασγίαν, φησὶν Ἐφοροῦ, κλη-
εῖναι. Καὶ Εὐελπίδης δ' ἐν Ἀρχελαΐῳ φησὶν ὅτι,

Δάναοῦ ὁ πενήκοντα θυγατέρων παῖδες
ἔλθων ἐς Ἀργεῖον ὤκισ' Ἰνάχῃ πόλιν,
Πελασγίωτας δ' ὀνομασμένους τοπεῖν

Δαναὺς καλεῖσθαι νόμον ἔθηκεν. Geog. lib. v. p. 337, 338, 339.

The Editions read, ἐς Ἀργεῖον, and ὀνομασμένους, and ὤκισεν, contrary both to Verse and Grammar.

(25) *Arcadia* was called *Pelasgis*, and *Pelasgia*, from the *Pelasgi*. *Plin.* Hist. Nat. lib. iv. c. 6.

(26) *Pliny* saies, the *Pelasgi* in ancient Times drove the *Umbri* from *Etruria*, Lib. iii. c. 5. sect. 8. *Strab.* v. p. 337. *Scymnus Chius* relates, that the *Pelasgi* went from *Hellas* into *Italy*, and lived in the Country of the *Tyrrhenes*:

—Πελασγοὶ δ' εἰσὶν οἱ

πρότερον κατοικήσαντες ἐν τῇ Ἑλλάδι,

κοινῶν δὲ Τυρρηνῶσι χώραν νεμόμενοι. p. 9.

Steph. Byzant. saies: (speaking of *Agylla*, a City of *Etruria*) Ἐστὶ τῆ κτίσματος ἔνθα ἐν Θερραλίας Πελασγῶν. They lived many Years amongst the *Tyrrhenes*, and in Time were confounded with them, though they were a different People; as *Dionysius Halicarn.* shews, Rom. Antiq. lib. i. p. 20, 21, 22, 23. and *Herodotus* before him, Lib. i. c. 57. The *Tyrrhenes* were probably one of the original Colonies of *Italy*, as *Dionysius* observes, Lib. i. p. 24. and might be Descendants of *Tiras*, Gen. x. 4. and be a Colony from *Thrace*. See *Bochart.* Geog. Sac. lib. iii. p. 152.

OF THE
ANTIQUITIES
OF
ITALY,
GREECE; and of the PELASGI.

BEFORE I consider the Times of the several *Pelasgic* Migrations into *Italy*, it will be proper to trace out the original Inhabitants of that great and famous Country.

The *Greeks* and *Romans*, as I have before observed, knew nothing of the original Inhabitants of their Countries; whence they came; nor at what Time: and the Writings of *Moses* give the oldest and only authentic Accounts of the first Dispersions and Settlements of Men in the different Parts of the Earth. This sacred Historian tells us, that *Javan*, one of the Sons of *Japhet*, had a Son called *Chittim*, or *Kittim*: and that the Descendants of *Chittim* inhabited *Italy* in his Time, is evident from the Mention of them in the Prophecy of *Balaam*, *Numb.* xxiv. 24. which was delivered in the Year before *Christ* 1553. The Words in the *English* Translation are: *And Ships shall come from the Coast of Chittim, and shall afflict Ashur, and shall afflict Eber; and he also shall perish for ever.* The Meaning is (1): *And they shall*

(1) It is evident from all the Versions which have Words signifying *exibunt*, *egredientur*, or *egredientes*, that the original *Hebrew* Reading was not *tsim* or *tsim*, *Ships*, but was *jotseim* or *jotsiam*, as the *Samaritan Hebrew* Text has it; that is, *They shall go forth*, or, *shall lead them* (their Armies) *forth*:

come (i. e. with an Army) from the Coast of Chittim, etc. that is, Italy or old Latium (2), where the Cetii anciently lived, in the Territories in which Rome was built many Ages after. And this gives a great Propriety to the Prophecy which relates to the Destruction of the Jews by the Romans, which happened above sixteen hundred Years after this Prophecy. The Latin Vulgate, or Jerome, understands the Word Chittim to mean Romans: and it is a Prophecy, that the Romans with

and *turmæ, catervæ, legiones*, etc. are added to explain the Sense. The *Exemplar Reg. and Pentateuch. Constantinop.* read in the Chaldee Paraphrase, *vetſian, et turmæ*, as the Syriac Version read it. Also, *venient a Romanis*, as Rabbi Elias has it: and the Arabic Version, made formerly by the Jews in Mauritania, explains it, *cum clamore militari & strepitu ingruent*. Apud var. Lect. in Chald. Paraph. in Append. ad Bibl. Polyglot. But instead of *Vetſian* (וֶטְסִיָּא) it should probably be read *Vesian* (וֶסִיָּא) as the Targum of Onkelos has it: *Tſade* being often put for *Samech*, as being a Letter of the same Organ. It ought also to be read *jotſeim* for *tſim* Dan. xi. 30.

(2) The Hebrew Verb *niſtam* signifies to be covered over, see Jer. ii. 22. and *Chetim* or *Cetim* in Arabic signifies a Thing hidden: and therefore it is probable, that the original Inhabitants of Italy, called Cetii or Citii, were afterwards called Latii or Latins, and their Country Latium, for the same Reason: Latium being a Word of the same Signification with Citii, Cittim or Chittim. Suidas ſaies, that the Cetii were first called Latins from Latinus, Son of Hercules, voc. Λατῖνϙ. This ſhews he thought the first Inhabitants of Latium to be the Cetii. The Romans are called Chittim in Dan. xi. 30. which is evident from the History by which the Prophecy was fulfilled. Chittim indeed has a larger Sense, and comprehended Macedonia, whither the Cetii first went out of Asia. Josephus ſaies: Νῆσοι πᾶσαι καὶ τὰ πλείω τῶν Ἰνσουλῶν θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζετο, Antiq. Jud. lib. i. c. 6. and Hyde observes: Chittim est fere tota Europa australis: ideoque Rabbini eo nomine intelligunt non tantum filios Javan, seu Græcos, ut Gen. x. sed et Romanos, et reliquos illarum partium Europæos catervatim degentes; cum Chittim sit forma pluralis a singulari Cath, i. e. caterva. Hiftor. relig. vet. Perf. c. ii. p. 55. Homer mentions a People to the West of Cilicia, called Cetii, Odyſſ. xi. ῥ 520. and Strabo, Geog. lib. 13. p. 915. The Scholiast on the Place of Homer, p. 452. thinks the Cetii to be a People of Mysia: and in Ptolemy are mentioned two Provinces in the Western Part of Cilicia, one on the Sea-Coast called Cetis, the other towards the Mountains called Citis. Hereabout might be the original Settlement of the Chittim; whence they went and settled in Macedonia and the Græcian Islands; and afterwards a Part of them passed into Italy.

their

their Legions should afflict first the *Assyrians*, and afterwards the *Hebrews* or *Jews*, both whom at last they utterly destroyed.

The *Assyrian* Empire was greatly afflicted by *Lucullus*, *Pompey*, and *Antony*; and at last was utterly ruined by the Emperor *Trajan*: and all know, that the *Romans* destroyed *Jerusalem* under *Titus*; and extirpated the whole Nation of the *Jews*, and desolated their Country. And this mighty *Chittim*, who afflicted and subdued most of the Nations of the Earth, did, (as is here foretold) in the fifth Century of the *Christian* *Æra* begin to perish for ever; when the *Latin* Empire was torn to Pieces by Wars, and soon divided into ten Kingdoms; and both the Greatness and Name of it was extinct.

Josephus (3) understood this Prophecy of the *Roman* State; and conjectures, that a Part of it was future to his Time; and which he doubted not but would be fulfilled. By this, I think, he could mean nothing but the Destruction of the *Roman* Empire, which he did not care to speak his Mind upon, as a Thing that would be ungrateful to the *Romans*, amongst whom he lived in great Favour and Esteem.

That *Chittim* also in Scripture signifies *Macedonia*, which was originally possessed by his Descendants, is evident from *Isai. xxiii. 1, 12.* where the Prophecy of the Overthrow of *Tyre* by *Alexander the Great* is related; and where, after the Conquest of the City, the People are said to pass over to *Chittim*, and to live there in a miserable Captivity; and so are said to have no Rest. I have elsewhere shewn, against the learned *Bochart*, and *Dr. Prideaux*, that the Prophecy relates to insular *Tyre*, which was destroyed and burnt by *Alexander*: and so the *Chittim* are the *Macedonian* Greeks, over whom *Alexander* reigned: and he is said to come out of the Land of *Chittim*, *1 Maccab. i. 1.* And *Perseus*, King of *Macedonia*, is called King of the *Citims*, *1 Maccab. viii. 5.*

The learned *Dr. Hyde* (4) is of Opinion, that the Prophecy of *Balaam*, concerning *Chittim* afflicting *Asshur* and *Eber*, related to the *Macedonians*, who under *Alexander* afflicted and subdued the Nations

(3) *Antiq. Jud. lib. iv. c. 6. sect. 5.*

(4) *Hist. relig. vet. Perf. c. ii. p. 56, 57.*

beyond *Euphrates*, viz. *Babylonia*, *Mesopotamia*, *Aram*, or *Persia*: these Nations, with *Assyria*, were *afflicted* and subdued by *Chittim*, i. e. the *Greeks*, under *Alexander*, and afterwards by the *Romans*: and they also, who afflicted them, did at last finally perish; the *Greek* Empire being destroyed by the *Romans*; and the *Roman* Empire itself was destroyed and broken to Pieces by several other Nations in the fifth Century after *Christ*. He thinks it also evident, that *Eber* cannot mean the *Hebrews*, or *Jewish* Nation, because they would be, he observes, both *blessed* and *curse*d at the same time; whereas the Commandment of God to *Balaam* was to *ble*ss and not to *curse* the *Israelites*, *Numb.* xxiii. 20—24. So that he thinks that God did not intend to foretell by *Balaam* the Destruction of the *Jewish* Nation.

But all this is Mistake in this learned Man. It is plain, that *Eber* means the *Hebrews*, not indeed as derived from the Patriarch *Eber*, but as the Descendants of *Abraham*, who was called *Eber* from his coming from beyond *Euphrates* into the Land of *Canaan*. *Abraham* was *Eber* (*עבר*) when he had *passed over Euphrates*, and went into the Land of *Canaan*, *Gen.* xiv. 13. Besides, *Eber* is in the Prophecy distinguished from *Asshur*; but *Mesopotamia*, *Babylonia*, and *Persia*, were Parts of the ancient *Assyrian* Empire, and therefore could not be *Eber*. Thirdly, though *Balaam* had received a Commandment to *ble*ss the *Israelites*; yet that was not inconsistent with those future *Cur*ses and *Afflictions* which were to fall upon them for rejecting their *Messiah* in the *latter Days*, prophesied of in the foregoing Verses. *Balaam* was commanded by God to *ble*ss the *Israelites*, (whom *Balak* had sent for to *curse* them) and accordingly he told *Balak*, that they should be a prosperous People, and should conquer their Enemies, and amongst them his People, who were to be subject to them: and, carrying on his Prophecies, he foretels their Captivity by the *Assyrians*, ch. xxiv. 22. and proceeding to the Time of the *Messias*, he then declares, the *Assyrians* should be subdued by the *Romans*, and that *Eber*, or their Nation, should be *afflicted* by the same People, representing the final Destruction of the *Jews*, and Desolation of their State, by the more gentle Term of their being *afflicted* only.

Origen

Origen (5) thinks, the Prophecy of *Balaam* from *ŷ* 17. to be one of the clearest concerning *Christ*, which is to be found in the Writings of *Moses*.

The learned Doctor is further mistaken, in applying the latter Part of *ŷ* 24. *And he also shall perish for ever*, to *Asbur* and *Eber*, and not to *Chittim*, to which it plainly belongs.

The *Perfic* Version, which he cites, understands this *perishing* to relate to *Chittim*, as does also the *Perfic* (6) Version of the *Polyglott* Bible: and in like manner all the Versions and Paraphrases understand it.

We have then in the People called *Chittim* the first Inhabitants of one Part of *Italy*, who came thither from *Macedonia*: and probably the (7) *Umbri*, *Galli* (8), *Tyrrhenes* and (9) *Aufones*, came nearly about

(5) Comment. in Joan. p. 219.

(6) Caterva ex populo Romæ affligent Assur et affligent Eber; et ipsa etiam in æternum peritura est.

(7) *Pliny* saies: Umbrorum Gens antiquissima Italiæ existimatur, Nat. Hist. lib. iii. c. 14.

(8) The *Galli*, descended from *Gomer*, might be so called from *Gala*, migravit. *Josephus*, Antiq. Jud. lib. i. c. 6. saies: Τὰς μὲν γὰρ νῦν ὑφ' Ἑλλήνων Γαλάτας καλεομένους, Γομαρεῖς δὲ λεγομένους Γομαρὸς ἐκλήσε. The Chron. Paschal. p. 27. calls them *Celtiberians*. They might come originally from the *Asiatic Iberia*, and after their Migration into *Europe* settled in the *Germanic Gaul*, near the *Alps* and *Italy*.

(9) *Servius* ad *Virgil*. *Æn.* xi. *ŷ* 252, 253. saies: Antiqui Aufonii; quia qui primi Italiam tenuerunt, Aufones dicti sunt. So they could not be called from *Auson*, Son of *Ulysses* and *Calypso*: and *Virgil* supposes it to be called *Ausonia* before the Reign of *Latinus*. See *Æn.* vii. *ŷ* 54, 55. and *Bochart*. *Geog. Sac.* p. 589. *Diod. Sic.* lib. v. p. 291. mentions an *Auson* King in *Italy* two Generations before *Ulysses* arrived there. For *Æolus*, who was King of the *Æolian* Islands, near *Sicily*, and entertained *Ulysses*, was Son of *Hippotas*, and married *Cyane*, Daughter of *Liparus*, who was Son of *Auson*. *Ælian* relates from ancient Authors, that the *Aufones* were the original and first Inhabitants of *Italy*: and adds, that one called *Mares* was the most ancient King amongst them, *Var. Hist.* lib. ix. c. 16. This *Mares* seems to be him whom *Diodorus Siculus*, and *Athenæus* (*Deipnos.* lib. i. c. 25.) call *Maron*: who was a Cultivator of Vines, and one of the Companions of *Osiris*, called *Dionysus*; whom *Osiris* made King of *Thrace*, *Diod. Sic.* lib. i. p. 16, 17. From him the City *Maronea*, which he built, had its Name. The Time of the fabu-

the same Time: and *Italy* might be inhabited by some of them within the Term of 200 Years after the Disperſion, or about the Year before *Chriſt* 2439. They paſſed through *Germany* into *Gaul*, and thence over the *Alps* into *Italy*. And the *Tyrrhenes*, *Aufones*, and *Cetii*, lived

lous Expedition of *Osiris* was about the Year before *Chriſt* 2230: and if *Maron* was then King of *Thrace*, he might lead a Colony of his *Aufones* into *Italy*. But it is only Conjecture, that the *Aufones* came firſt into *Italy* out of *Thrace* under *Mares* or *Maron*, which is the Name of an ancient King, and Priest of *Apollo*, mentioned by *Homer*, *Odyſſ.* x. ν 197. who was a *Thracian*, and reigned at *Iſmarus*. See the Commentary of *Euſtathius* on the Place.

Antoninus Liberalis relates from *Nicander*, that the *Aufones* lived at *Adria* and the Coaſts upon the *Adriatic* Sea, whence they were expelled by an Army of *Arcadians*, brought over by the Sons of *Lycaon*, *Japyx*, *Daunius*, and *Peucetius*. Οὗτοι λαὸν ἀθροίσαντες ἀφίκοντο τῇ Ἰταλίᾳ παρὰ τὴν Ἀδελίαν ἐξελάσαντες δὲ τὰς ἐν ταύτῃ οἰκῆντας Αὐσωνας, αὐτοὶ καθιδρύθησαν. *Metamorphoſ.* c. 31. *Dionyſius Halicarn.* in his Account mentions only *Peucetius* and *Oenotrus*, Sons of *Lycaon*, in this Expedition; and ſaies, *Peucetius* landed the Forces he commanded, on the *Adriatic* Side of *Italy*, about *Japygia*, and took Poſſeſſion of the Country called from him *Peucetia*. But *Oenotrus*, with the greateſt Part of the Army, landed on the Sea-Coaſt of the Weſt Side of *Italy*, which was then called the *Auſonian* Sea, (from the *Aufones*, who then lived on the Coaſts of it) and afterwards the *Tyrrhene* Sea, when the *Tyrrhenes* became Maſters of it. And finding the Country fruitful, but uncultivated and little inhabited, he ſettled his People there, and built ſeveral ſmall Towns on the Mountains, and called the Country *Oenotria*. *Lib. i. Antiq. Rom.* p. 9, 10. and (p. 11.) he takes theſe *Arcadians* to have been *Greeks*, and not *Pelaſgi*; and adds from *Pherocydes Athenienſis*, that they expelled the *Umbri* from their Habitations; and diſtreſſed the *Siculi*. *Oenotrus* was the fifth in Deſcent from *Phoroneus*, who began to reign in the Year before *Chriſt* 1780: ſo this Expedition was about the Year 1640 before the *Chriſtian* Æra. The Account of *Dionyſius* concerning the Settlement of the *Aufones* upon the Coaſts of the lower or *Tyrrhene* Sea is confirmed by *Ariſtotle*: ὥκεν δὲ τὸ μὲν πρὸς τὴν Τυρρηνίαν ἐπικολοῦν, καὶ πρότερον δὲ νῦν καλέμενοι Αὐσωνες, *Politic. lib. vii. c. 10.* and *Dio Cocceianus* ſaies the ſame, apud *Schol. Tzet.* in *Lycoph.* ν 44. But I incline to think, that the Colony brought by *Oenotrus* were *Pelaſgic Greeks*; and were the firſt who carried *Letters* into *Italy*: and their being *Pelaſgi* is intimated by *Dionyſius* himſelf, (p. 14.) who obſerves, that the *Oenotrians* readily received the *Pelaſgic* Colony, which came afterwards from *Theſſaly*, not only as Friends and Aſſiſtants againſt the *Siculi*, but as their Kindred alſo.

on the South of the *Appennine* Mountains, and bordering on one another towards the lower or *Tyrrhene* Sea, and the *Umbri* settled a little above them.

Dionysius of (10) *Halicarnassus* is of Opinion, that *Italy* was first inhabited by a Colony of *Siculi*; but whence they came, or at what Time, was not known. They lived near the *Umbri*, and were *Gomerians*. But yet *Dionysius* supposes several People to have lived in the Country before them. These were *Umbri*, *Galli*, *Cetii*, *Tyrrhenes*, *Aufones*. He himself observes, that the *Tyrrhenes* were thought to be original (11) Inhabitants of *Italy*; and inclines to this Opinion, having just before shewn, (p. 23.) that they were a different Nation from the *Pelasgic*; and that in ancient Times the *Latini*, *Umbri*, *Aufones*, and others, were called *Tyrrhenes* by the *Greeks*. Hence we may infer, not without Probability, that the *Aufones* and *Tyrrhenes* were both of them *Japhetics*, descended from *Tyras*, the youngest Son of *Japhet*; and that they migrated from *Thrace* into *Italy*: but the *Umbri*, descended from *Gomer*, and the *Latini*, were the Posterity of *Chittim*, as before observed. The *Greeks*, not knowing, that the *Tyrrhenes* descended from *Tyras*, and had their Name from him, feigned a King (12) called *Tyrrhenus*, who (they related) brought them from *Lydia* into *Italy*, some said before, and others, after the taking of *Troy*. But *Dionysius* observes, that the ancient and most famous *Lydian* Historian *Xanthus Lydius*, knew of no such King as *Tyrrhenus*; (p. 22.) others, who thought them original Inhabitants, derived their Name from *Tyr-ses*, (*Τύρσεϊς*) which in the *Etrurian* Language signified a walled Building. (p. 21.)

I cannot but here observe, that the learned Authors of the *Universal History* are quite mistaken, in supposing, that the *Etrurians* came from *Phœnicia*, and were originally a *Pelasgic* Colony. This Opinion is clearly confuted by *Herodotus* and *Dionysius* of *Halicarnassus*, as before shewn: nor do the Reasons offered by these learned Writers confirm their Opinion.

(10) Hist. Rom. lib. i. p. 7.

(11) Antiq. Rom. lib. i. p. 21—24.

(12) Herodot. lib. i. c. 90.

First, They observe, that the (13) Names of the *Etrurian* Cities were *Phœnician*: but they do not shew, that they had *Phœnician* Names, or were built before the *Oenotrian Pelasgi* came first and lived amongst them, and possessed a great Part of the Country, called *Etruria*, in which they had many Cities, which they built, and no doubt gave *Phœnician* Names to them. *Dionysius* observes in his *Roman Antiquities*, (p. 10.) that *Etruria* was uncultivated, and had very few Inhabitants, before *Oenotrus* peopled it with his *Arcadians*; after whom another *Pelasgic* Body from *Thessaly* came and settled amongst them, and built other Cities in the Country; hence the Cities had *Phœnician* Names. The *Tyrrhenes* and *Pelasgi* lived many Years together in Friendship and mutual Alliance, which made the *Greek* and *Roman* Writers take them to be the same People: and when the Power of the *Pelasgi* declined, some Time before and after the *Trojan War*, the *Tyrrhenes* took Possession of their principal Cities, as *Dionysius* relates (p. 20, 21.)

So it is no Wonder the Cities had *Phœnician* Names, which had been built by the *Phœnician Pelasgi*.

Secondly, These learned Writers observe, (p. 39.) that the *Etruscans* worshiped, with the *Phœnicians*, the *Cabiri*, and were initiated into the (14) *Samothracian* or *Cabiric* Mysteries, This only proves,

(13) *Univ. Hist.* Vol. xvi. B. iv. p. 8—18. edit. 8°.

(14) *Dempster*, in his *Etrurian History*, thinks, the *Samothracian* Mysteries were the Invention of the *Etrurians*, *De Etrur. regal. lib. iii. c. 8, 9.* But this is absurd, and has nothing to support it but a fabulous History related by *Servius* in his Commentaries on *Virgil*, and which is founded on or inferred from some Verses of *Virgil*, viz. that *Dardanus* was the Son of *Jupiter* by *Electra*, the Wife of *Corythus*, an *Etrurian* King of *Italy*: that he left *Italy*, as did also his Brother *Jasius*, and went into *Thrace* and *Phrygia*, and celebrated the *Samothracian* Mysteries. But his Brother *Jasius* had the better Pretence to be the Founder of these Mysteries, who reigned at *Samos*, as *Servius* and others agreed. But *Servius* himself observes, that the *Greek* Writers, and *Varro*, related, that *Dardanus* was not born in *Italy*, but in *Arcadia*. *Græci et Varro humanarum rerum (libro primo) Dardanum non ex Italia, sed ex Arcadia, urbe Pheneo, oriundum dicunt.* See *Dempster*, lib. ii. c. 10. and yet *Dempster* alledges *Varro* for making *Dardanus* an *Etrurian*, and the Inventor of the *Samothracian* Mysteries, but does not cite his

that they received the *Phœnician* Deities and *Cabiric* Mysteries from the *Pelasgi*, as many other Nations did: but not that they were of *Phœnician* Original.

Words, lib. iii. c. 9. p. 265. nor does *Virgil* say or intimate, that *Dardanus* instituted the *Samothracian* Mysteries, but rather that he went to be initiated in them:

Auruncos ita ferre fenes: his ortus ut agris
Dardanus Idæas Phrygiæ penetravit ad urbes,
Threiciamque Samum, quæ nunc Samothracia fertur.
Hinc illum Corythi Tyrrhena ab sede profectum, etc.

Æn. lib. vii. v. 206, etc.

See, concerning *Dardanus*, *Homer*, *Iliad.* γ. v. 215, etc. where *Eustathius*, in his Commentary, p. 1280. saies, that ancient Writers related, that in the Time of *Deucalion's* Flood *Dardanus* escaped in a Corricle (or Vessel made of Hides, as *Lycophron* thinks, see v. 73. and the Scholia upon it) in which he sailed to *Troy*, (afterwards so called) and soon after built *Dardania*. (So this City was built about 1500 Years before the *Christian* *Æra*) — *Dionysius* of *Halicarnassus*, in his *Roman* Antiquities, lib. i. p. 49, 50. makes *Dardanus* an *Arcadian*, and saies, that in Time of a Flood he sailed from *Peloponnese* to *Samothrace*; and after some Time left it, and went into *Phrygia*, where he built *Dardania*, so called after his own Name. He carried the *Samothracian* Mysteries into *Phrygia*, and instituted them there: and after the Destruction of *Troy*, *Æneas*, who was descended from *Dardanus*, carried these Mysteries into *Italy*, with the Images of the *Cabiric* Deities. *Dionys.* lib. i. p. 56. and p. 127. lib. 2.

Dempster also makes the *Etrurians* the same People with the *Pelasgi*, lib. i. c. 20. yet inconsistently saies, “that the *Etrurian* Language is different “from the *Greek* or *Pelasgic*, as also from the *Latin*, (ibid. p. 86.) but what “the Language is, he knows not.” That it was different from the *Latin*, *Dionysius* of *Halicarnassus* shews, lib. v. p. 298. and also *Plutarch*, in the Life of *Publicola*, concerning *Porfena*; and *Polyænus*, *Stratagem.* lib. viii. de mut. *Scævola*. And it was also different from the *Pelasgic*, which was not the *Greek*, (as *Dempster* thinks) but the *Phœnician* Language. It was a Mixture of the *Japhetic*, or original *Greek*, (which they brought into *Italy*) and of the *Phœnician* Language, brought in by the *Pelasgi*. And the *Umbri*, *Galli*, and *Ausones*, had probably the same Language, as they were all *Japhetic* People. That it differed from the *Latin*, appears from *Livy* and *Dionysius* of *Halicarnassus*. See *Dempster* de *Etrur. regal.* lib. i. c. 21. p. 94, 95. And this is the Reason, that the *Etrurian* Language is lost, and the Inscriptions not to be understood. The *Etrurians* differed from the *Latins*, not only in their Language, but in their manner of writing: the *Latins* wrote in the

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They add, "If it be true, that the *Etrurians* had any *Egyptian* Customs, they might receive them from the *Phœnician* Shepherds, some of whom might settle in *Italy* after their Expulsion from *Egypt*. The *Etruscans* are related to make the Images of their Gods with *Wings*, which was probably borrowed from the *Phœnicians*. The *Etruscans* wrote from the right Hand to the left, as the *Phœnicians* did, (p. 44.) and before (p. 36.) they observe, that the *Etruscans* used human Sacrifices, which they make an Argument, that they were originally *Phœnicians*, who were the first who offered human Sacrifices."

But this Argument, if there is any thing in it, will prove most of the *Japhetic* Families, or the Nations founded by them, who used human Sacrifices, to be *Phœnicians*, which is absurd. The *Tyrrhenes*, or *Etrurians*, were possessed of a great Part of *Italy* many Ages before any *Phœnician Pelasgi* came thither; and probably before the *Phœnicians* had made a Settlement in any Part of *Greece*, or had passed into *Europe*. There is also no Evidence, that any of the *Phœnician Shepherds*, who were expelled from *Egypt*, passed into *Europe*, or settled in *Italy*. When they left *Egypt* they all went and settled in the Land of *Canaan*. But as the *Pelasgi* carried their *Letters* and *Gods* wherever they went, the *Etrurians* undoubtedly received both their *Letters* and *Mysteries* from them. And this is all.

Thirdly, The Authors of the *Universal History* think it not improbable, "that the Leader of the Sons of *Javan* (into *Italy*) was the (15) *Janus* of the *Latins*, who seems (according to them) to have been the first King of *Etruria*, and the most ancient of the *Italian* Deities."

Nothing need be replied to this, but that *Janus* could not be the Leader of the Sons of *Javan*, or the first King of *Etruria*, if the *Etrurians* were, as they suppose, *Phœnicians*. And as they were Descen-

Ionic way from the left hand, the *Etrurians* from the right in the *Phœnician* way.

(15) See Arnob. adv. Gent. lib. iii. p. 117. Macrobian. Saturnal. lib. i. c. 7. Lactant. Institut. lib. i. c. 13. Tertull. Apolog. c. x.

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dants of *Tiras*, one of his Sons, not a *Phœnician*, but a *Javanic*, would be their Leader : for the Sons of *Shem*, *Ham*, and *Japhet*, divided, and made Settlements, according to their Families, in different Countries. Besides, the *Janus*, who was King of *Etruria*, reigned many Ages after the *Etrurians* first settled in *Italy* ; and even after *Oenotrus* had brought a Colony thither, and called the Part of *Etruria* where they dwelt, *Oenotria*, after his Name, which was called *Aufonia* before it was called *Etruria*. This was before the coming of *Saturn*, and his reigning there with *Janus*, which was about 1500 Years (16) only before the *Christian* Æra.

So that the learned Mr. *Swinton* is altogether mistaken, in making the *Pelasgi* and *Tyrrhenes*, or *Etrurians*, the same People, (in which Opinion he follows *Dempster*) as I have shewn. But he is entirely right, in saying, that the most ancient (17) *Letters* of the *Latins* or *Romans* were the same with the *Pelasgic*, which were also the same with the *Etrurian* Letters ; as they must needs be, because the *Etrurians* received their Letters from the *Pelasgi*, and the ancient *Latins* and *Romans* from the *Etrurians*.

How some ancient Writers, whom he cites, led him into the Mistake, I have shewn at large. But it appears from the Migration of the *Pelasgic* *Oenotrus* into *Italy*, that Letters were carried thither several Ages before the Time of *Deucalion* and *Cadmus*.

But to proceed, *Dionysius* of *Halicarnassus* relates, that the first *Greek* Colony which came into *Italy*, was of *Arcadians*, under *Oenotrus*, Son of *Lycaon*, and the fifth in Descent from *Phoroneus*, first (18) King of *Argos*, who reigned seventeen Generations, or 566 Years before the taking of *Troy*.

(16) See *Dempster* de *Etruria regali*, lib. ii. c. 8. where, by the Reckoning of *Raphael Volaterranus*, *Janus* began to reign in the Year before *Christ* 1546.

(17) *De priscis Romanorum literis*, p. 4, 5.

(18) By reckoning (as some do) seventeen Generations from *Oenotrus* to *Troy*, it made his Expedition fall in the Year before *Christ* 1750, which was in the Reign of *Phoroneus* himself : and so there would be an Error of 133 Years. *Prideaux*, (in his Notes on the *Parian* Marbles, p. 129.) alledges,

These *Oenotrians* were called *Aborigines*, from their living at first in Villages on the Mountains, as they had used to do in *Arcadia*.

Dionysius (19) saies, that he found from ancient Writers, that the *Pelasgic* and *Cretan* Colonies came into *Italy* in After-times, and that he could not learn, that any *Grecian* Colony, older than that under *Oenotrus*, ever went into the Western Parts of *Europe*. And *Pausanias* (20) saies, it was the first Colony which was sent with a Fleet out

that *Dionysius* of *Halicarnassus* reckoned an Age no more than 25 Years. This Account, if true, would set the Expedition of *Oenotrus* in the Year before *Christ* 1609, which would be nearer the true Time of it. But *Prideaux* is mistaken: for *Dionysius* reckons four complete Ages or Generations between the middle of the sixteenth to the fiftieth Olympiad, *i. e.* thirty-three and a half Olympiads, or 134 Years, *Antiq. Rom. lib. ii. p. 120, 121.* *Prideaux* was deceived by *Dionysius* reckoning (p. 36.) sixteen (not seventeen, as he erroneously has it) Descents of Generations from the taking of *Troy* to the building of *Rome*, which he makes 432 Years: and so the sixteen Descents were 27 Years one with another. He has the same Reckoning of sixteen Generations or Descents, *lib. ii. p. 77.* Now, if we reckon a Generation at 27 Years, as *Dionysius* has done, this Computation will place the Expedition of *Oenotrus* in the Year before *Christ* 1642, whereabout it probably happened. But as there were no more than seventeen Generations from *Phoroneus* to the taking of *Troy*, as all Historians agree, *Dionysius* does not mean that *Oenotrus* made his Expedition seventeen Generations before the taking of *Troy*; but that *Phoroneus*, (from whom he was the fifth in Descent) the first King of *Argos*, reigned seventeen Generations before the taking of *Troy*; and so he reckoned here, as other Ancients did, three Generations to a Century, and placed *Phoroneus* in the Year before *Christ* 1750: and he placed the Migration of *Oenotrus* into *Italy* in the Year 1642 before the *Christian* Æra, reckoning 27 Years here to a Descent, as above. The Words of *Dionysius* ought to be distinguished as follows, *viz.* Ἦν δὲ (Οἰνωρεῖ) πέμπτῃ ἀπὸ τε Αἰζίδος καὶ Φερωνέως, τῶν πρώτων ἐν Πελοποννήσῳ διασπορῶντων [Φερωνέως μὲν καὶ Νικίᾳ τῇ ταύτης δὲ ὑπὸς καὶ Διὶς, ὡς λέγει, Πελασγίς· Αἰζίδος δὲ ὑπὸς Λυκάων. τὰς δὲ Διῶνας θυγάτης· ἐκ δὲ Διῶνας καὶ Πελασγῆ Λυκάων ἔτε- ρῃ, τὰς δὲ Οἰνωρεῖ] ἐπὶ αὐαῖς πρὶν τὴν Τροίαν ἐξελθόντων. *Antiq. Rom. lib. i. p. 9.* In which Passage the Word *διασπορῶντων* is connected with *ἐπὶ αὐαῖς*, etc. which the old Annotators, *Glareanus* and *Sylburgius*, being not aware of, supposed *Oenotrus* to live seventeen Generations before the *Trojan* War.

(19) P. 7, 8, 10, 11.

(20) *Arcad. p. 238.*

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of Greece. *Dionysius* adds, p. 14. that, after the *Aborigines* or *Oenotrians* had been engaged in a War of many Years with the *Siculi*, they entered into an Alliance with a Colony of the *Pelasgi*, who came into *Italy* out of *Theffaly*, being forced to leave that Country: and these *Pelasgi*, he thinks, were a-kin to the *Oenotrians*, which is true, for they were both of them *Pelasgi*; and so the *Oenotrians* were *Pelasgic Greeks* also. He proceeds to give an Account of this *Pelasgic* Colony; and saies, that they originally dwelt in *Peloponnesè*, at *Argos*, in *Achaia*; and went thence into *Theffaly*, then called *Hæmonia*, in the sixth Generation (after *Phoroneus*), or one Age after *Oenotrus*, under the Conduct of *Achæus*, *Phthius*, and *Pelasgus*, Sons of *Neptune* and *Larissa*: and, having driven out the old *Greeks*, they divided the Country into three Parts, and called them after their own Names, *Phthiotis*, *Achaia*, *Pelasgiotis*. This was about the Year before *Christ* 1615, by *Dionysius's* reckoning 27 Years to a Generation.

In the Beginning of the sixth Age after their coming into *Theffaly*, or about the Year before *Christ* 1480, (still reckoning 27 Years to an Age) they were driven out of *Theffaly* by the *Curetes* and *Leleges*, (called afterwards *Ætolians* and *Locrians*) and others, who dwelt at *Parnassus*, under the Conduct of *Deucalion* (21), Son of *Prometheus*.

(21) If the *Pelasgi* inhabited *Theffaly* for 135 Years, from the Year before *Christ* 1615 to the Year before *Christ* 1480, the Flood which is said to have happened in *Theffaly*, and was called *Deucalion's* Flood, in the Year before *Christ* 1504, must have been of little Effect, if at all, in *Theffaly*, since the *Pelasgi* no where fled from it: and it appears from the *Parian* Marbles, that it only affected *Phocis*, where *Deucalion* reigned, in *Lycoria*, at the Foot of *Parnassus*. The Marbles say, he avoided the Flood by flying to *Craueus* at *Athens*, where he built a Temple to *Jupiter Phyxius* and *Olympius*, and offered eucharistical Sacrifices for his Deliverance. *Aristotle* supposed, the Flood happened in the old *Hellas*, about *Dodona*. *Diodorus Siculus* does not say where it happened: and *Dionysius of Halicarnassus* does not mention it at all (p. 14.) where he speaks of *Deucalion*. *Pausanias* supposes this Flood to have been in *Attica* (p. 38.) *Herodotus* does not mention it, nor *Thucydides*, in their Accounts of *Deucalion*. *Apollodorus* is the principal Author who relates that the Flood happened at *Phthia* in *Theffaly*, where *Deucalion* reigned; and that the greatest Part of *Hellas* was drowned; and that *Deucalion*, having

Some of them fled into *Crete* (22); others into the *Cyclade* Islands: a Part settled at *Histiæotis* (23), near *Olympus* and *Ossa*: another Part

made an Ark, and provided Necessaries, by the Advice of his Father *Prometheus*, went into it with his Wife *Pyrrha*: and after being driven in the Waters nine Days and Nights, he arrived at *Parnassus*; and the Rain ceasing, he got out of the Ark and offered a Sacrifice to *Jupiter Phyxius*, Lib. i. p. 22, 23. This Account is evidently built on some ancient Tradition concerning the universal Deluge of *Noah*, and applied to some Part of *Greece*: and the pretended *Thessalian* Flood seems a mere Fable, or is mistaken for that which happened in *Phocis*, when *Deucalion* reigned there. *Pausanias*, in his *Phocæics*, p. 321. gives a Relation, that *Deucalion's* Flood happened in *Phocis*, and about *Parnassus*, where he lived. Whence he fled to *Athens*, to escape it, and there built a Temple to *Jupiter Olympius*, and died there, and was buried in a Sepulchre near his Temple, Attic. p. 16. And *Strabo* saies, *Deucalion's* Sepulchre was shewn at *Athens*, Lib. ix. p. 651. But it is scarce probable, that *Deucalion* died at *Athens*, though he might have a sepulchral Monument there raised, in memory of his building the Temple adjoining to it. *Dionysius* observes, *Antiq. Rom.* p. 43, that it was usual in ancient Times to erect sepulchral Monuments in different Places to Heroes who had been there, and been Benefactors to the Country, though they were not buried there. Therefore the History of *Deucalion* seems to be this: He was Son of *Prometheus*, who settled with his Family on Mount *Caucasus*, in *Scythian Asia*, from whence his Son *Deucalion*, after his Death, came with a Colony into *Greece*, and reigned in *Lycoria*, at the Foot of Mount *Parnassus*, in the ninth Year of *Cecrops*, King of *Athens*, and in the Year before *Christ* 1549, according to the corrected Marbles. His Habitation, and the Country about him, being overflowed, he fled to *Athens*, in the Reign of *Craæus*, where he built a Temple to *Jupiter Olympius*. He probably returned to *Lycoria*, after it was become clear of the Flood: and about the Year 1480 before the *Christian* Æra, or twenty-four Years after the Flood, he, with his Sons, having raised an Army of *Greeks*, marched into *Thessaly*, and drove the *Pelasgi* out of their Settlements there, and took Possession of them; and he reigned over *Thessaly*, as *Strabo* tells us, *Geog.* lib. ix. p. 660: and from him the *Thessalians* began their highest Annals. Θεσσαλοῖς ἀρχαὶ τέτων (Δευκαλίωνος ἢ Πύρρας) ἢ δεχαιότης, *Proclus* in *Platon. Timæ.* p. 31. See the *Schol.* on *Apollon. Rhod.* lib. iii. p. 357. The Reason why the *Thessalians* could carry their Kingdom no higher than *Deucalion*, was their having no Letters before the *Pelasgi* came amongst them, who drove out the *Greek* Inhabitants, who were restored under *Deucalion*.

(22) *Homer* mentions the Settlement of the *Pelasgi* in *Crete*, *Odyss.* T. v. 177.

(23) *Herodotus* saies, the *Pelasgi* inhabited *Pthiotis* in the Reign of *Deu-*
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went into *Bæotia*, *Phocis*, and *Eubæa*: others passed over into *Asia*, and settled near the *Hellepont*, and in the neighbouring Islands, particularly *Lesbos*, where they mixed themselves with the *Greeks*, who inhabited there, and were the first Colony which went thither with *Macarus*, Son of *Criasus*, about the Year before *Christ* 1588. But the greatest Part went to their Kindred, who dwelt at *Dodona*, and lived there with them three or four Years. After which, the Country not being able to maintain them with the other Inhabitants, by the Advice of the Oracle they passed into *Italy*, then called (24) *Saturnia*. This was about the Year before *Christ* 1476. After the *Aborigines*, with the Assistance of the *Pelasgic* Colony from *Theffaly*, had driven the *Siculi* out of their Settlements in the Western Parts of *Italy*, they possessed all the Country between the *Tiber* and *Liris*, and (25) built Cities, and walled them. Some of these were *Cære*, then called *Agylla*, *Pisa*, *Saturnia*, *Alsum*, *Falerium*, *Fescennium*, and others. And (26) *Solinus* saies, that these *Pelasgi* first carried Letters into *Italy*; for which *Salmasius* unjustly censures him, and pretends, they were brought in afterwards from *Arcadia* by *Evander*. But (27) *Pliny* agrees with *Solinus*, and saies, that they were the *Pelasgi* who brought Letters into *Italy*; and he distinguisheth between the *Pelasgi* and *Arcades*. So the first Letters which were carried into *Italy* were not the *Cadmæan*, but those more ancient *Phœnician* Letters which the *Pelasgi* carried with them out of *Peloponnesse* into *Theffaly* 1615 Years before the *Christian* Æra, and above a Century before *Deucalion* and *Cadmus* came into *Bæotia* and *Theffaly*; and which they brought into *Italy* about the Year before *Christ* 1476. Though they might have been

calion: and that in the Reign of *Dorus*, Son of *Hellen*, they lived in the Country called *Histiæotis*, about *Offa* and *Olympus*, lib. i. c. 56.

(24) *Dionys. Hal.* p. 14, 15.

(25) *Strab. Geograph.* lib. v. p. 337. *Dionys. sup.* p. 16. *Steph. voce* Ἀγυλλᾶ. *Plin. Hist. Nat.* lib. iii. c. 5. They also built *Rome*, *Swinton*, *Depriscis Roman. literis*, p. 7, 8.

(26) *Pelasgi*, qui primi in *Latium* literas intulerunt. *Cap. ii.* p. 13.

(27) In *Latium* eas (literas) attulerunt *Pelasgi*. *Hist. Nat.* lib. vii. c. 56. See lib. iii. c. 9.

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carried a Century and a half before thither, or more, by the *Oenotrian Pelasgi*.

The *Siculi* went into the most Southern Parts of *Italy*, and lived there many Years; and thence passed over the narrow Sea into the Island called then *Sicania*, and before *Trinacria*; and afterward *Sicilia* from these *Siculi*.

The Time of this Migration of the *Siculi* out of *Italy* into *Sicily*, was, according to *Hellanicus* of *Lesbos*, in the third Generation before the War at *Troy*, or about 80 Years before that *Æra*, or in the Year before *Christ* 1264. And this agrees to the Account of *Philistus* of *Syracuse*, cited by *Dionysius*, who placed this Migration 80 Years before the *Trojan War*.

But *Philistus* thought, they were not *Siculi*, but *Ligures*, who were conducted by *Siculus*, Son of *Italus*, who were driven out of *Italy* by the *Umbri* and *Pelasgi*. But *Antiochus* of *Syracuse* (28) and *Thucydides* called them *Siculi*.

It appears from (29) *Diodorus Siculus*, that the *Sicani* dwelt in *Sicily* in the Time of *Hercules*; and that *Cocalus* was their King, when *Dædalus* fled thither from *Minos*, King of *Crete*, about the Year before *Christ* 1260. But it does not appear, how long they had been there. *Hercules* conquered a Body of them. *Diodorus* (30) also relates, that the ancient Name of the Island was *Trinacria*, so called from the triangular Form of it: afterwards it was called *Sicania*, from the *Sicani*, who dwelt there: and after this it was named *Sicilia*, from a Colony of *Siculi*, who came thither out of *Italy*. He more particularly relates from *Philistus*, that the *Sicani* were the first Inhabitants of *Sicily*, and came thither from *Iberia*, where they had been settled upon the *Sicanus*, so called from them. This is not improbable: but *Diodorus* adds, that *Timæus* contradicted the Account of *Philistus*, and pretended the *Sicani* were the original Inhabitants of this Island; which is confirming and not contradicting the Account of

(28) *Dionys. Hal. lib. i. p. 17, 18. See Thucyd. lib. vi. c. 2, etc.*

(29) *Biblioth. lib. iv. p. 235, 278, 231.*

(30) *Lib. v. p. 286, 289. See Lucan. in Dempster de Etrur. regal. p. 28.*

Philistus,

Philistus. *Diodorus* saies, they at first dwelt in Villages, and some Cities, each of which had its own Governor: and they were dispersed all over the Island, and lived independently of one another. (31) *Many Ages after*, the *Siculi* came thither from *Italy*; and after many Wars with the *Sicani*, they at last agreed with them to have a certain Part of the Country, and Boundaries were set between the two People.

The whole Island was consecrated to *Ceres* and *Proserpine* by the *Sicani*, about the Year before *Christ* 1385, when *Pluto*, who reigned in the Island, is related to have carried off *Proserpine*, who, with *Ceres*, her Mother, had come thither to instruct the Inhabitants in the sowing of Corn. *Pluto* carried *Proserpine* into a subterraneous Cave in the Island, whence came the Fable of his carrying her to *Hades*, etc. *Ceres*, not finding her Daughter in *Sicily*, went to *Athens*, and taught the People to plant Barley and Wheat Corn: this was in the Year before *Christ* 1384, whence she sent it by *Triptolemus* to other Countries. The Mysteries of *Ceres* and *Proserpine* in *Sicily* were celebrated at *Seed Time* for *ten Days* together; in which the ancient way of living was represented (32).

Twenty Years after the Migration of the *Siculi* into *Sicily*, another Colony of *Arcadians* from *Palantium* (33), a City of *Arcadia*, under *Evander*, Son of *Mercury*, and *Themis*, called by the *Romans* *Carmenta*, because she was a Prophetess, came into *Italy*, and settled in a Village which they built on one of the seven Hills on which *Rome* was afterwards situated: and they called it *Palantium*, from their own *Arcadian* City of that Name; but it was called *Palatium* by the *Romans*, who corrupted the Word. This Migration was in the Reign of *Faunus*, and (34) sixty Years before the Destruction of *Troy*, and in the Year before *Christ* 1244.

(31) Τὸ τελευτᾶν, πολλὰς ἡμερᾶς ὕστερον, Lib. v. p. 290.

(32) Ibid. p. 286, 287, 289.

(33) Dionys. Hal. lib. i. p. 24, 25. See Dempst. de Etrur. regal. lib. i. c. 6. p. 20, 21. and the Reason of the *Arcadians* being called *Proseleni*, Ibid. p. 24.

(34) Dionys. Hal. lib. i. p. 24, 25. See Sext. Aurel. Vict. de Orig. Gent. Roman. c. v.

Dionysius (35) adds, that this *Arcadian* Colony under *Evander* were related to have first brought the Use of *Greek* Letters into *Italy*, which they had been lately taught in *Arcadia*.

Dionysius further observes, p. 19. that the *Pelasgi* worshiped *Jupiter*, *Apollo*, and the *Cabiri*, which were *Phœnician* Deities, and first brought by them into *Italy* : and this shews their Original to have been *Phœnician*.

A few Years after *Evander*, (36) *Hercules* brought a Colony of *Greeks* into *Italy*, who settled at the Distance of three Furlongs from *Palantium* upon the *Capitoline* Hill, then called *Saturnius*. This was about the Year before *Christ* 1223. For *Dionysius* saies, some of the Colony of *Hercules* were *Trojans*, whom he brought from *Troy*, when he took that City, and slew *Laomedon*, and made his Son *Priam* King, as *Apollodorus* (37) relates. *Hercules* abolished the inhuman Rite of sacrificing Men, brought into *Italy* by the *Pelasgi*. Afterward *Dionysius*, p. 49. enumerates all the *Greek* Colonies which came into *Italy*. First, the *Aborigines* under *Oenotrus* from *Arcadia*. Secondly, the *Pelasgi*, who came from *Hæmonia*, or *Thessaly*. Thirdly, a second *Arcadian* Colony, who came with *Evander* from *Palantium*. Fourthly, those who came from (38) *Peloponnesè* with *Hercules*. Fifthly, those who came with *Æneas* from *Troy*.

The *Pelasgi*, one Generation after they had expelled the *Siculi*, and in the second Generation before the taking of *Troy*, began to decline in their Power and Prosperity, *i. e.* in the Year before *Christ* 1231. But

(35) *Ibid.* p. 26. and also *Aurel. Vict. sup.* *Evander* might be the first who carried into *Italy* the *Cadmean* Letters, which were like the *Pelasgic*, but more polished, and placed in better Order : yet the *Pelasgi* had undoubtedly carried thither their more ancient Letters long before.

(36) *Dionys. Hal.* p. 26, 27.

(37) *Lib. ii. c. 6.*

(38) *Diod. Sic. lib. iv.* relates, that *Hercules* passed out of *Gaul* into *Italy*. *Solinus Polyhistor* reckons the *Greek* Colonies to be, *Aborigines*, *Aurunci*, *Pelasgi*, *Arcades*, *Siculi*, c. viii. And *Pliny* reckons them, *Aborigines*, *Pelasgi*, *Arcades*, *Siculi*, *Aurunci*, *Rutuli*, *Osce*, *Volsci*, *Aufones*. But some of these were *Japhetics*, and some *Pelasgics*. See *Hist. Nat. lib. iii. c. 5.*

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soon after the Time of the *Trojan War* they had lost almost all their Territories, except *Croton* (39).

The foregoing History of the *Pelasgi* and their Migrations, which has never yet been rightly understood or explained, will not be disagreeable to the curious and learned Reader, as it shews the Places and Times of their various Settlements ; and that they were originally *Phœnicians*, and had carried their Mysteries and Letters, called from them *Pelasgic*, into *Thrace*, and many Parts of *Greece*, and the *Peloponnesse* (40), and also into *Italy*, many Years before the Time of *Ceceops*, *Deucalion*, and *Cadmus*.

That the *Pelasgi* were *Phœnicians* there can be no Doubt from the Accounts of the *Greek Writers*, who always distinguished them from the original and natural *Greeks* ; and owned their Language to be different from the *Greek* ; and thought them *Barbarians*, or such as came from a foreign Country : though they could not tell who they were, or whence they originally came.

I have given many Reasons above, to prove that they were *Phœnicians* ; and to them I shall add what *Herodotus* (41) relates of their being the first who brought into *Greece* the *Phœnician Deities*, *Neptune*, the *Dioscuri*, *Juno*, *Vesta*, (i.e. the *Phœnician Gee*) *Themis*, the *Graces*, and *Nereids*. All these, except *Neptune*, *Herodotus* thinks, were brought into *Greece* by the *Pelasgi* ; and saies, that the *Egyptians* denied they knew of any such Gods ; only, he adds, *Neptune* was brought to them from *Libya*, and that the *Libyans* were the first who worshiped that Deity.

(39) Dionys. Hal. p. 20.

(40) The *Pelasgi* founded the two most ancient Kingdoms of *Sicyon* and *Argos* ; and from the Epochs of these Kingdoms we may reckon the *Greeks* had Letters. *Eusebius* therefore saies, that *Phoroneus*, Son of *Inachus*, was the first who instituted Laws, which undoubtedly were written ; though *Porphyry* ascribes them to *Apis*, Son of *Phoroneus*, Euseb. Chron. Num. ccxi. *Porphyry*. de Abstin. Clem. Alex. Protrept. confirms the Account of *Eusebius*. But however this was, the *Pelasgic Letters* were brought into *Greece* many Ages before *Phoroneus*, and in the Reign of *Ægialeus*, first *Pelasgic King* of *Sicyon*.

(41) Lib. ii. c. 49.

But *Herodotus* is mistaken ; and it appears from *Sanchoniatho*, that *Neptune* was a *Phœnician* God, as well as the others : and was carried from *Phœnicia* into *Libya*.

Therefore, as the *Pelasgi* carried into *Greece* the *Phœnician* Deities, who were their (*Dii Cabiri*) (42) great Gods ; it is highly probable, that they were the Descendants of them, and undoubtedly at first came out of *Phœnicia* into *Greece*.

They certainly brought the *Cabiric* Mysteries first into *Samothrace*, and thence into *Greece* ; and founded the most ancient *Græcian* Oracle of *Dodona* : and the Gods worshiped in them were all that were known or worshiped in the Parts of *Greece* where they inhabited ; till many Years afterward some *Egyptians*, about the Time of *Cecrops*, or a few Years before, had brought the Names of the *Egyptian* Gods into *Greece*, (and hence the History of the *Greek* Gods began, and *Apollodorus* carries it up no higher, which is very remarkable) the *Pelasgi* hearing of them consulted their Oracle at *Dodona* whether they should make use of the Names of those Gods which had been brought over by the *Barbarians* ; the Oracle answered, that they should use them, and from that Time in their Sacrifices they invoked them by Name : and from the *Pelasgi* the *Greeks* (43) received them.

This was the first *Publication* of the Names of the Gods, which before were only invoked as *Dii Cabiri*, or the great Gods : and their Names and Characters were only explained in their Mysteries, and there allegorized.

(42) *Dionys. Halic. Antiq. Rom. lib. ii. p. 92.* saies, the *Pelasgi* were Worshipers of the *Curetes*, and the great Gods, i. e. the *Dii Cabiri*, whom they introduced amongst the *Tyrrhenes* : "Ὅσα ἡ καὶ Τυρρῆσις ἢ ἐτι πρότερον καὶ Πελασγοῖς ἐτέλεον ὅτι τε Κρητῶν ἢ μεγάλων θεῶν ἐργασμοῖς οἱ καλῆμνοι πρὸς αὐτῶν Κάδωλοι. The *Venetian* Copy reads Κάδωλοι, and this probably is the true Reading. For they were κάδης, (i. e. ἀγισμοῦ, as *Hesychius* explains the Word, from the *Chaldee* *Cadis* כַּדִּישׁ) δῆλοι, or *Mysteriorum Ministri* ; and this is evidently the Meaning of *Dionysius* : and they are greatly mistaken who think *Dionysius* wrote καὶ ἑταῖροι : for they were not the *Cabiri*, but the Ministers of their Worship, and the Priests of their Mysteries, like the *Camilli* amongst the *Romans*.

(43) *Herodot. lib. ii. c. 52.*

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The *Rhodians*, who were a very ancient *Japhetic* People, related, that they had their Letters from the *Heliadæ* (who were the original Inhabitants of the Island) many Ages before *Cadmus* came out of *Phœnicia*: and that all the monumental Inscriptions of *Greece*, with most of the Inhabitants, being destroyed by a Flood, *Cadmus* many Ages after came from *Tyre*, where his Father *Agenor* was King, in quest of his Sister *Europa*, who was stolen by the (44) *Cretan Greeks*, and introduced the *Phœnician* Letters into *Greece*, *Rhodes* as well as other Places, which on this account were thought to be the first Letters known there.

If the Relation of the *Rhodians* was true, the Flood was probably that which was called the *Ogygian Deluge*; and was thought to have been occasioned by an extraordinary Swelling of the *Euxine* Sea by the Rivers which run into it; and the overflowing of the Sea and the *Propontis* into the *Archipelago* drowned most of the Inhabitants of the Islands of this Sea: the rest saving themselves by flying to the Tops of the Mountains. By this Flood also *Attica* (45) and *Bœotia* were overflowed: but *Pausanias* (46) saies, the *Bœotians* related, that the Flood which drowned the Country of *Attica*, was occasioned by the overflowing of the Lake *Copais*, or *Cephissis*, swoln by Winter Rains.

But what the *Rhodians* related of the coming of *Cadmus* to their Island, and making (47) Offerings to *Minerva* of *Lindos*, amongst

(44) So the *Persian* Historians related, Apud Herodot. lib. i. p. 2. See Apollodorus, lib. iii. p. 147. According to *Diodorus Siculus*, the *Heliadæ* lived at *Rhodes*, in the Reign of *Cecrops* at *Athens*, lib. v. p. 328.

(45) Diod. Sic. lib. v. p. 322.

(46) Bœotic. p. 299.

(47) *Diodorus* gives the following Account, viz. "Υστερον ἢ πρὶν τοῖς Ἕλλησι γρομήναι καὶ ἀκλυσμῶ, καὶ ἀπὸ τινὸς ἐπομβρίας τῶν πλείων ἀνθρώπων ἀπολομένων, ὁμοίως τότε καὶ τὰ ἀπὸ τῶν γρομμῶν ἐπὶ τὴν νῆσον ἐκείνην ἐκείνην φερέσθαι—δι' αὐτῆς αἰτίας πολλὰς ὕστερον γρομμῶν Κάδμου ὁ Ἀχαιοῦ ἐν τῇ Φοινίκῃ πρῶτον ἐπελήφθη κομίσαι γρομμῶν εἰς τὴν Ἑλλάδα.—ὁ δ' ἐν Κάδμῳ καὶ τὴν Λινδίαν Ἀβλῖαν ἐτίμησεν ἀναθήμασιν, ἐν οἷς καὶ χαλκῆς λέβης ἀξιολόγῃ καὶ σκευάσασθαι εἰς τὴν ἀρχαίαν ῥυθμὴν ἔτι δ' εἶχεν ὀππότερον Φοινίκῃ γρομμῶν, ἃ φασιν πρῶτον ἐν Φοινίκῃ εἰς τὴν Ἑλλάδα κομισθῆναι (τὰ καλέμεθα Φοινικικά.) Wesseling has omitted the Words τὰ καλέμεθα Φοινικικά from the Authority of three Manuscripts, and they seem to be a marginal Gloss.

which was a famous brass Kettle made in the antique Mode, and had upon it an Inscription in *Phœnician* Letters, is not at all probable: for *Apollodorus* (48) saies, he passed over the *Thracian Bosphorus* into *Thrace*, and having travelled to *Delphi*, and consulted the Oracle there about his Settlement, he went, by the Direction of a Cow, as the Oracle advised, and settled in *Bœotia*, and built *Thebes*, and dwelt there. So that the brazen Vessel related in *Diodorus Siculus* to have been dedicated to *Minerva* of *Lindos*, in this Island, by *Cadmus*, with an Inscription in *Phœnician* Letters, seems more probably to have been dedicated by *Danaus*, who, in his Passage with his Daughters from *Egypt* to *Greece*, in the first (49) Ship which sailed from *Egypt* thither, arrived at *Lindos* in *Rhodes*; and there built a Temple, and sacrificed to *Minerva*. The same saies (50) *Herodotus*, and *Strabo*, and *Apollodorus*. And *Diodorus* agrees, that *Danaus* (51) came thither, and built a Temple to *Minerva*: but he mistakes, in saying it was a little before *Cadmus* came thither; for *Danaus* came a few Years after *Cadmus* into *Greece*, i. e. ten Years. And (52) *Eusebius* cites a Verse from *Plutarch*, shewing, that *Danaus* consecrated a polished Statue to *Minerva* of *Lindos*, which was made of *Wood*, as all the most ancient Statues, he observes, were.

Conon, in his 47th Narration, saies, the (53) *Heliadæ* were the first who ruled at *Rhodes*; and were expelled thence by the *Phœnicians*: but he saies nothing of *Cadmus* having been there. *Strabo* saies, the (54) *Telchines* inhabited *Rhodes*, which was called from them *Telchinis*, before the *Heliadæ* dwelt there; *Diodorus Siculus* saies the same: and if

(48) Biblioth. lib. i. c. 1, 4.

(49) Marmor. Ep. ix. which see, and the Note upon it, p. 157.

(50) Lib. ii. fin. p. 160. Strab. Geog. lib. xiv. p. 967. Apollod. lib. ii. p. 72.

(51) Lib. v. p. 329.

(52) Ἀθλῶας —

Ἐν Λίνδῳ Δαναὸς λέϊον ἔθηκεν ἕδρῃ.

Δαναὸς is the true Reading, not Δαναόν, as the Edition has it;

(53) *Conon*'s Text has Ἰλιάδων instead of Ἡλιάδων, as *Strabo* and *Diodorus* wrote it.

(54) Geograph. lib. xiv. p. 966. Diod. Sic. lib. v. p. 326.

so, they might bring Letters out of *Crete* as early as the Days of *Saturn*, in whose Time they lived, and were thought to be the same with the *Curetes* (55). So that it is probable enough, that the *Rhodians* had Letters before the *Phœnicians* came amongst them: and the *Telchines*, who were a *Pelasgic* People, might first bring them; who came originally from *Crete*, and first inhabited *Cyprus*, from whence they migrated into *Rhodes*, and were the first Possessors of that Island, as *Nicolaus Damascenus* (56) informs us: and these *Telchines* consecrated a Statue to *Minerva*.

The *Ogygian* first, and afterward the *Deucalion* Flood, might abolish or deface most of the old *Pelasgic* Inscriptions in *Attica*, *Bœotia*, *Phocis*, and other Places, where it reached, by breaking the Pillars, or Columns, on which they were engraved, and burying them in Ruins. And this is a good Reason for the later *Phœnician* or *Cadmean* Inscriptions, which were wrote after these Floods, and were almost all that were left, or known in After-ages, to be thought the oldest and first *Greek* Writing. But it is probable, that some Remains of *Pelasgic* Writing and Letters would be found after the fore-mentioned Floods, even in those Places where they prevailed, as well as in other Parts, which they did not reach: and these being the old *Phœnician* Characters, might by Historians be easily taken for *Cadmean*, though they were not, but older. *Eustathius* (57) saies, that *Homer* called the *Pelasgi* Δῖοι, *Divine*, as being original Inhabitants of *Greece*, and who alone of the *Greeks* were related to have preserved their Letters after the Flood. And (58) *Dionysius* of *Halicarnassus* mentions a *Pelasgic* oracular Writing, which *L. Mamius* saw at *Dodona* in the Temple of *Jupiter*, and which was wrote in the ancient Letters, (γράμμασιν ἀρχαίοις) and was supposed to be the Order given by the Oracle to the *Pelasgi*, who dwelt at *Dodona*, for them to go and settle in *Italy*.

(55) Strab. Geog. lib. x. p. 715, 723.

(56) Apud Valef. excerpt. p. 515.

(57) Διὸς ἢ Διὸς Πελασγοὶ πρὸ λέγονται, ὡς ἀνωθεν Ἑλλήνες, ἐς ἃ μὲν πρὸν κατὰ κλυσμον ζῶσαι τὰ σοιχεῖα μόνος Ἑλλήνων Φασί. Comment. in Hom. Iliad. B. p. 271. *Homer* calls the *Pelasgi* Δῖοι, Iliad. K. ὕ 429. Odyss. T. ὕ 177.

(58) Antiq. Rom. lib. i. p. 16.

And if so, it must have been delivered about the Year before *Christ* 1476.

Though the *Pelasgi* came very anciently into *Greece*, and spread themselves all over it; and were thought to have been the (59) first who settled and reigned there: yet it is certain, that they were not the original Inhabitants of it. The *Jones*, *Jaones*, or Descendants of *Javan*, *Jaon*, or *Ion*; and those of *Tiras* and other Families, descended from *Japhet*, were the first who passed the *Hellepont* and *Thracian Bosphorus*, and made Settlements in *Thrace*, *Greece*, and the Islands of the *Ægean Sea*. But the Account of the *Pelasgi* having preserved their Letters after *Deucalion's Flood*, which overflowed *Phocis*, where, and in *Thessaly*, they had numerous Tribes, shews, that the *Pelasgic* Letters were the most ancient that were used in *Greece*, and before *Cadmus* came thither.

The old *Cretans* related, that *Letters* were brought amongst them by the *Muses*. The first *Muses* were those who were contemporary with *Osiris*; and travelled along with him and his Brother *Apollo*, to whose Band they belonged: this was about 940 Years after the universal Deluge, and many Ages before *Cadmus*. But these never went into *Crete*, that we find. Therefore they were (if the whole Account of them is not fabulous) the later *Muses*, who taught the *Cretans* Letters, and were the Daughters of the *Cretan Jupiter*, or of *Uranus*, as others related. *Diodorus* (60) *Siculus* saies, the most ancient and approved Mythologists related the *Muses* to be the Daughters of *Jupiter*: but *Mimnermus* (61) the Poet wrote in the Beginning of his elegiac Poem on the Battle between the *Smyrnæans* and *Gyges* the King of *Lydia*, that the most ancient *Muses* were the Daughters of *Uranus*.

The *Muses* therefore, who carried Letters into *Crete*, were probably those who had been taught them by *Uranus*. Now the *Greek Cretan Uranus* lived about the Year before *Christ* 1600: and his Son *Saturn* being driven out of his Kingdom by *Jupiter*, is related to have car-

(59) Strab. Geogr. lib. vii. p. 504.

(60) Lib. iv. p. 215.

(61) Apud Pausan. Bœotic. p. 303.

ried (62) *Letters* into *Italy*, where he was entertained by *Janus*. This must have been as early at least as the Year before *Christ* 1520 or 1530, and before *Cadmus* came into *Greece*. Therefore the *Letters* which *Saturn* carried out of *Crete* into *Italy* must have been the *Pelasgic* Letters, which were first carried to *Crete* by the *Pelasgi*.

In Answer to the Letters being called *Phœnician*, the *Cretans* said, that (63) the *Phœnicians*, i. e. *Cadmeans*, were not the first Inventors of the *Greek* Letters, but only changed the *Form* of them into those which they carried over; and that most agreed to use their Characters; and that for this reason they were called *Phœnician*.

The *Cretans* were a very ancient and renowned People, and must have had very ancient Records: and the *Pelasgi* dwelt very anciently amongst them; and undoubtedly first taught them (64) *Letters*. A Colony of them fled into *Crete* from *Deucalion* out of (65) *Thessaly*, and went and lived amongst their Brethren there.

Dionysius Milesius (66), an ancient mythological Writer, who flourished in the 65th Olympiad, in the Year before *Christ* 520, related, that *Cadmus* having brought Letters out of *Phœnicia*, *Linus* (who lived then in *Bœotia*, and was the Inventor of Rythm and Melody) was the first who introduced them into the *Greek* Language; and gave them their Names and Forms. *Letters* were therefore commonly called *Phœnician*, because they were brought to the *Greeks* by the *Phœnicians*: but the *Pelasgi* having before used Letters of their own, these were called (67) *Pelasgic*.

(62) Is itaque Saturnus Creta profugus Italiam metu filii sævientis accesserat, et Jani susceptus hospitio rudes illos homines et agrestes multa docuit, ut Græculus et politus, *litteras* imprimere, etc. Minuc. Fel. c. xxii. p. 135. edit. Davis. *Cyprian* gives the same Account with *Minucius*, De Idol. van. p. 12. and *Tertullian* makes *Janus* contemporary with *Saturn*, adv. Gent. p. 32. See above Note (16). And if this was so, *Janus* was 200 Years older than is commonly supposed by Chronologers.

(63) Diod. Sic. lib. v. p. 340, 341.

(64) Strab. Geog. lib. v. p. 338.

(65) Dionys. Hal. lib. i. p. 14.

(66) See Suid. in the Words *Dionysius* and *Hecataeus*.

(67) Φησι πίνω (Dionysius) παρ' Ἑλλήσι πρῶτον διδόντων γνέσθαι Λῆον ῥυθμῶν καὶ μέλους· ἔτι δὲ Κάδμος κομίσαντος ἐκ Φοινίκης τὰ καλέμματα γράμματα, πρῶ-
This

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This is the Sense of the Passage of *Diodorus* from *Dionysius Milesius*. But his present Text implies, that the *Cadmean* Letters were commonly called *Phœnician*; and yet, that the *Pelasgi* being the first who made use of them, they were peculiarly called *Pelasgic*: which is absurd.

Therefore there is an Error either in the Text of *Diodorus*, or in his Citation from *Dionysius*. For how could *Linus* be the first who introduced the *Cadmean* Letters into the *Greek* Language, and gave them their Names and Forms, if the *Pelasgi* were the first who used them? And is it probable, that they should be called *Pelasgic*, supposing the *Pelasgi* first used them, and not *Cadmean* rather from *Cadmus*, the Inventor of them? The *Greeks* undoubtedly would call them *Cadmean* or *Phœnician*, after they had received them, and not *Pelasgic*, which they had generally laid aside. And that this was the Case, we learn from *Herodotus* (68), who saies, it was some time before the *Greeks* would receive the Letters of *Cadmus*; and that the *Ionians* were the first who received them, and then ordered them to be called *Phœnician*. And as the *Cadmean* Letters were never called *Pelasgic*; so the *Pelasgic* could only be famous before the Reception of the *Cadmean*; and so were older. And when the *Cadmean* Letters became generally used, the older *Pelasgic* were for Distinction called *Attic Letters*, (*Ἀττικὰ γράμματα*) as having been originally used by the *Pelasgic Attics*; also they were called the *ancient, primitive, and original Letters*, (*παλαιὰ, ἀρχαῖα, ὀπιχόμενα*) as *Harpocration* observes; and this explains the Meaning of their being so called, which has puzzled the Interpreters of *Harpocration*. The Sense therefore above given of the Passage in *Diodorus* about the *Phœnician* and *Pelasgic* Letters is the right one; and as it appears from abundant Evidence, that the *Pelasgic Greeks* had Letters before the coming of *Cad-*

τον εἰς τὴν Ἑλληνικὴν μεταβῆναι ἀφ' ἑκείνου, καὶ τὰς προσηγορίας ἐκάστω τάξαι καὶ οὗ χαρὰ κ' ἔστιν ἀφ' ἑκείνου. κοινὴ δὲ τὰ γράμματα Φοινίκια κληθῆναι, ἀφ' οὗ οὗ Ἑλλήνας ἐκ Φοινίκων μετένεχθῆναι ἰδίᾳ δὲ τῶν Πελασγῶν πρώτων χρησάμενων [οἷς μεταβῆσιν, so the Editions and Manuscripts have it, but the Words should be omitted] χαρὰ κ' ἔστιν, Πελασγικὰ προσαγορεύθῆναι. Diod. Sic. lib. iii. p. 200.

(68) Lib. v. c. 58.

mus into Greece: so it appears likewise, that the *Cadmean* Letters were introduced by Force, and in Opposition to the older *Pelasgic* Letters: and that *Linus* was not the first who brought them into Vogue amongst the *Greeks*, but would have hindered their Reception, if he could, and had used the *Pelasgic* Letters in his Poems. And others of the most eminent Poets still used the older *Pelasgic* Letters. *Orpheus*, and *Pronapides* the Master of *Homer*, who was an ingenious Poet, used in their Poems the *Pelasgic* Letters, as (69) *Diodorus Siculus* relates; who adds, that *Thymætes*, contemporary with *Orpheus*, travelled into *Libya*, and also to *Nysa*, where the ancient Inhabitants reported that *Bacchus* was educated; and from their Information concerning the Actions of this God he composed his Poem called *Phrygia*, in the ancient *Dialect* and Letters. These were the *Pelasgic* (70) Letters, called the *ancient Attic Letters*, by *Harpocration* and *Hesychius*, not only as being without the double Letters, but in Distinction also to the *Cadmean*, called *Phœnician*.

In these the old *Linus*, and after him *Thymætes*, wrote their Poems on the Exploits of the first *Egyptian Bacchus*, or *Osiris*, and not of the second *Greek Bacchus*, which is an Argument, that *Linus* (if not *Thymætes* also) lived before the Time of the *Greek Bacchus*, as will be more fully proved presently; and therefore, that he was far older than the *Linus* who was the Master of the *Argonaute Orpheus* and *Hercules*.

We are told by (71) *Zenobius Paræmiographus*, that this *Linus* lived when *Cadmus* came into Greece; and (72) *Cyril* also makes him contemporary with *Cadmus*: and this appears, as above observed, from *Dionysius Milesius* in *Diodorus*.

(69) Lib. iii. p. 201.

(70) Τὸν ὃ ἐν Λιβύῃ φασι τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς δὲ πρώτας Διονύσου περιέχεις—ὁμοίως ὃ τέστις χρησάμενος τοῖς Πελασγικοῖς γράμμασι τὸν Ὀρφέα καὶ Προνάπιδιον τὸν Ὀμήρου διδάσκαλον—πρὸς δὲ τέστις θυμοίτιον τὸν θυμοίτην δὲ Λαομέδοντα, καὶ τινὲς ἡλικίαν γεγονότα δὲ Ὀρφέως.—ἀρχαῖα καὶ τῇ τε ἀρχαίᾳ καὶ τοῖς γράμμασι χρησάμενον. Ubi sup.

(71) Τὰ ἐν Φοινίκῃς γράμματα βυλόμενος ἀφελθεῖν τοῖς Ἑλλήσι Κάδμου ἀνείλε Λιβύου καὶ αὐτὸν ἴδια γράμματα ἐπιδεικνύμενον. In his Καδμείᾳ νίκη.

(72) Cont. Jul. p. 11.

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But *Zenobius* saies, that *Linus*, for opposing *Cadmus* in introducing his Letters, and teaching his own (*Pelasgic* Letters) was killed by him. This plainly shews, that the Letters of *Linus* were those which were brought by the *Pelasgi* into *Greece*, and were used before *Cadmus* came thither.

Hence also it appears, that the *Orpheus*, who, as *Dionysius Milesius* wrote, was Scholar of *Linus*, must be a far older *Orpheus* than the *Argonaut*. This agrees to the Account of the Time of *Eumolpus* the Poet, who wrote the Rape of *Proserpine*. This was in the Year before *Christ* 1373, according to the corrected *Parian* Marbles; and in the Reign of *Eretheus*, King of *Athens*; and so saies (73) *Isocrates*, who relates, that *Eumolpus*, Son of *Neptune*, with his *Thracians*, invaded *Athens* in the Reign of *Eretheus*. *Eumolpus* was the Son of the Poet *Musæus*, as the Marbles inform us; who therefore flourished about the Year before *Christ* 1415. *Musæus* was Scholar of *Orpheus*, and *Orpheus* of *Linus*: so *Linus* might flourish about the Year before *Christ* 1500, or a few Years later: and when *Cadmus* came into *Greece*, in the Year 1494 before the *Christian* Æra. Accordingly (74) *Suidas* mentions a *Thracian Orpheus*, who lived eleven Generations before the *Trojan War*, and that he was the Disciple of *Linus*: he adds, that the other *Thracian Orpheus* lived only two Generations before *Homer*, and was older than the *Trojan War*. And *Herodotus* (75) saies, there were two of the Name *Orpheus*; and *Apollodorus* (76) makes *Linus* and *Orpheus* Sons of *Oeagrus* and *Calliope*, who was Daughter of *Jupiter*, and lived in the Reign of *Cecrops*. So they were contemporary with *Cadmus*.

If, according to *Suidas*, the first *Orpheus*, who was the Scholar of *Linus*, lived eleven Generations, or in the eleventh Generation before

(73) Orat. Panathen. p. 470.

(74) Voc. 'Ορχησ, p. 718, 719.

(75) Apud Schol. Apollon. Rhod. Argonaut. lib. i. § 23.

(76) Biblioth. lib. i. c. 3. p. 7. But others, he saies, made *Linus* Son of *Apollo*: *Asclepiades*, apud Schol. Apoll. Rhod. Argonaut. lib. i. § 23. made *Orpheus* Son of *Apollo* and *Calliope*: but *Apollonius* makes him Son of *Calliope* and *Oeagrus*.

he *Trojan War*, he must live as early as the Time of *Cadmus*; as *Dionysius Milesius* and *Zenobius* related. For ten complete Generations are, by the Computation of the Ancients, 333 Years, to which 1183 Years, the Time of the Destruction of *Troy* before the *Christian Æra*, being added, *Orpheus* and *Linus*, by this Reckoning, must live in the Year before *Christ* 1517; and this is twenty-three Years before *Cadmus* came into *Greece*, and *Linus* might then be old. And that these Generations made so many Years as above computed, may be inferred from the Time of *Cadmus*, from whom to the *Trojan War* were ten (77) Generations: 1. *Ægyptus*, contemporary with *Cadmus*. 2. *Lyncæus*. 3. *Abas*. 4. *Acrisius*. 5. *Danaë*. 6. *Perseus*. 7. *Alcæus*. 8. *Amphitryo*. 9. *Hercules*. 10. The *Trojan War*.

Eusebius (78) was sensible, there was a *Theban Linus*, who was contemporary with *Cadmus*. This must be the *Linus* who was related to have (79) first brought Letters out of *Phœnicia* into *Greece*. He was born at *Chalcedon*, and *Suidas* calls the *Linus* born at *Thebes*, (νεώτερος) the younger. And if he came from *Chalcedon* into *Bœotia*, and lived there in the Time of *Cadmus*, it was easy to confound him with the later of the same Name, who was born at *Thebes*. This is also the old or first *Linus*, who, as *Pausanias* (80) relates, had at *Thebes* a Statue made of a small hollowed Stone in the most antique manner. He was said to be the Son of *Amphimarus* and *Urania*, (or, as others said (81), of *Hermes* and *Urania*) and to have excelled all before him in Music, and to have been slain by *Apollo*, because he pretended to equal him in that Art. His Genealogy therefore is doubtful. But upon Occasion of the Death of this *Linus* the most ancient funeral Elegy was composed, and called by the *Greeks* (Λίνος) *Linus*. *Pausanias* adds, that this was the mournful Song which the *Egyptians* called *Maneron*, or *Maneros*, as *Herodotus* has it: but the *Egyptian*

(77) See Steph. Byzant. voc. Θάλασσα and Not.

(78) In Chron.

(79) Λέγετο πρώτος ἔτι δὲ ἀπὸ Φοινίκης γράμματα εἰς Ἑλλήνας ἀγαγεῖν, Suid. voc. Λιν. and Not.

(80) Bœot. p. 303, 304.

(81) Apud Diog. Laert. Proœm. p. 1, 2.

Maneros was far older than the Greek *Linus*. *Pamphus*, who flourished about the Year before *Christ* 1300, and was the most ancient *Attic* Poet, and composed the oldest *Attic* Hymns, celebrated the Death of *Linus*, which was then much lamented in a Song, which he called *Oetolinus*, that is, (82) *the lamented Linus*, or, the Lamentation of *Linus*. In After-times the *Lesbian Sappho*, taking the Name *Oetolinus* from the Verses of *Pamphus*, sung the Ditty of *Adonis* and *Oetolinus*. The *Thebans*, he further adds, related, that *Linus* was buried amongst them: they also related, that there was another *Linus*, later than this, who was called the Son of *Ismenus*, and taught *Hercules* Music when he was a Boy, and was slain by him.

This Account of *Pausanias* confirms the other Relations, that there was an older *Linus* than the Master of *Hercules*, and who was the Master of an older *Orpheus* than the *Argonaut*. And on this account both *Linus* and *Orpheus* were related to be the (83) Inventors of Letters, one in *Thrace*, the other in *Thebes*, or in *Bæotia*, which could not be said of the later ones, who lived in the Times of the *Argonauts*; and shews that it was thought they lived before *Cadmus* came into *Greece*.

Further, to confirm the foregoing Accounts of the Ages of *Linus* and *Orpheus*, *Plato* (84) saies, that Books were carried about which were related to have been wrote by *Musæus* and *Orpheus*, Sons (the one) of *Selene*, and (the other) of the *Muses*: and that they first brought the Mysteries into *Greece*. Now, *Eumolpus*, Son of *Musæus*, exhibited the Mysteries in the Reign of *Erecltheus*: so that *Musæus* might be contemporary with *Cadmus*. *Nonnus* (85) in his *Dionysiacs* speaks from ancient Accounts of *Orpheus* and *Linus*, as being older than *Endymion*, who lived about the Year before *Christ* 1460; of *Orpheus*, as the first Celebrator of Mysteries (in *Thrace*), and of *Linus*, as the first who instructed the *Arcadians* in the Course of the Sun, (as *Endymion* did afterward the *Carians* in the Course of the Moon) and to divide the Year

(82) From the old Greek Word *οἶτος*, *οἶτῶ*, Hesych. The Word is used by *Homer*.

(83) See Tacit. Annal. lib. xi. c. 14.

(84) Repub. lib. ii. p. 595.

(85) Lib. xli. p. 707. See also lib. iv. p. 79.

into twelve Months. After them he mentions *Cadmus* as the Improver of Letters, by teaching the Construction and Harmony of them.

Again, the first *Orpheus* is said to be the Son of *Oeagrus* (86) and *Calliope*, as before observed; and as likewise is related in the *Orphic*, *Argonautic* Poem, § 76. Now, *Oeagrus* is said to be the *fifth* in Descent from *Atlas*, and to be born of *Alcinoë*, one of his Daughters: but if so, *Oeagrus* was the *second* from *Atlas*, and not the *fifth*.

And by this Account *Atlas* lived about fifty or sixty Years before *Orpheus*, and may be placed about the Year before *Christ* 1560, and not much higher: and the common Chronology places him above a Century too high.

The old Scholiast (87) on *Apollonius Rhodius* saies, that *Electra*, the Daughter of *Atlas*, lived at *Samothrace*. *Hellanicus* said, she had three Children, (by *Jupiter*, saies *Athenion*) one of which was *Dardanus*, who reigned in *Phrygia*, where *Troy* afterward was built: another was a Daughter, called *Harmonia*, whom *Cadmus* married when he came to *Samothrace* to be initiated into the *Cabiric* Mysteries: and from his Wife's Mother he called the Gates of *Thebes*, which he built, *Electridæ*. *Deucalion* also was Son of *Prometheus*; and *Prometheus*, *Epimetheus*, and *Atlas*, were Brothers: so all their Times may be nearly ascertained. For *Dardanus* was Grandson of *Atlas*; and so was *Cadmus*, by his Wife *Harmonia*; and *Orpheus* also, as observed above: so they were all Contemporaries. Now *Dardanus* went into *Phrygia* about the Year before *Christ* 1500, or a few Years after; and *Cadmus* built *Thebes*, or settled in *Bæotia*, in the Year before *Christ* 1494. So we cannot place *Atlas* higher than the Year before *Christ* 1560. And this is confirmed from (88) *Tatian* and *Clemens Alexandrinus*, who make the Greek *Atlas*, *Prometheus*, and *Epimetheus*,

(86) *Apollodor. lib. i. p. 7.* See *Lucian. de Astrolog.* and *Servius in Virgil. Æn. vi.*

(87) *Lib. i. § 916.* See the *Schol. p. 93, 94.* and *Tzetzes* in his Commentary on *Lycophron*, p. 17, 18. saies, that *Dardanus* was the Son of *Jupiter* and *Electra*, Daughter of *Atlas*.

(88) *Orat. cont. Græc. fin. Clem. Alex. Strom. i. p. 322. Euseb. Prep. Ev. lib. x. c. 12.*

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Contemporaries with *Triopas*, King of *Argos*, who began to reign in the Year before *Christ* 1553. So that (89) *Eusebius* is mistaken, both where he places *Atlas*, *Prometheus*, and *Epimetheus*, in the Year before *Christ* 1636, and also in the Year 1584, from different Authors. And *Lloyd* and others are more mistaken, who carry their Age so high as the Year 1687 before the *Christian* Æra.

These Times are therefore to be amended.

I have been the longer in proving that *Letters* were known and used in *Greece* long before the coming of *Cadmus* into *Bæotia*, about which many of the Ancients, with *Herodotus*, and many of the Learned amongst the Moderns also, have been mistaken. I have also shewn the universal Error about the Time of the first *Linus* and *Orpheus*. Learned Men having not considered that there were two or more of these Names; and having confounded their Ages together, (which were different above two Centuries) and thereby perplexed the History of their Times, the clearing of which cannot but be acceptable to the learned World.

Of the Antiquity of Letters.

The Sum therefore of what has been discussed concerning the Invention and Antiquity of Letters, is,

They were first invented in *Phœnicia*, and most probably by *Taaüt*, the Son of *Misör*, or *Misraim*, soon after the Dispersion of the Descendants of *Noah*: from *Phœnicia* they were carried into *Egypt* by *Taaüt* himself; and the Knowledge of them was soon after spread into *Syria*, *Arabia*, *Chaldæa*, and *Æthiopia*. The *Pelasgi*, descended from the *Dioscuri* or *Cabiri*, were the first who carried them out of *Asia* into the Islands of the *Ægean* Sea, into *Attica*, and other Parts of *Greece*; and into *Peloponnesse*, where they founded the two most ancient Kingdoms of *Sicyon* and *Argos*. But the *Pelasgi* never, that we know of, established their Language, which was *Phœnician*, in *Greece*. The Descendants of *Javan* and *Tiras*, who had settled with

(89) See Chron. Num. 379, and 431.

their

their Families in *Thrace*, and several Parts of *Greece*, before the *Pelasgi* came thither, as in *Macedonia*, *Thessaly*, *Achaia*, *Bæotia*, and *Attica*, and all the Country anciently called *Ionia*, used another Language, which they brought with them, and this was the original *Greek* Tongue, derived from *Japhet*; and was also the *Scythian* and *Cimbric* Language, which is known at this Day to agree much with the *Greek* Language.

Pausanias (90) relates, that the Parts of *Bæotia* about *Thebes* were first inhabited by a People called *Ectenæ*, whose King was *Ogygus*, an original Inhabitant of the Country. He was a Descendant of *Japhet*; and *Thebes* in After-times was called from him *Ogygia*: and whatever was most ancient was hence called *Ogygia*, as (91) *Suidas* observes upon the Word. This People were destroyed by a Pestilence: and after them the (92) *Hyantes* and *Aones*, who were also original Inhabitants of *Bæotia*, possessed the Country. When *Cadmus* invaded it with a *Phœnician* Army, the *Hyantes*, being beaten, fled away in the Night: but the *Aones* begging Quarter of *Cadmus*, he suffered them to stay in the Country, and to be incorporated with the *Phœnicians*.

This *Ogygus* was far older than *Ogyges*, who reigned in *Attica*: and the *Hyantes* might be derived from (יין) *Jun*, *Juan*, or *Jon*, as the Word might be differently pronounced: and hence also the *Bæotian* (ῥς) *Hys* of (93) *Pindar*, spoken in Reproach of this ancient People.

The *Japhetics* having no Letters, readily received the *Pelasgic* Letters, and used them in their Language, which was different from that of the *Pelasgi*. The *Iaones* being mixed and incorporated with the *Athenians* and the *Pelasgi*, were thought by the *Greek* Historians (who knew nothing of the Original of their Country) to have been originally *Athenians* and *Pelasgi*, or sprung from them, though they were far older.

(90) *Bæot.* p. 285.

(91) See also *Hesych.* and *Steph. Byzant.* in voce.

(92) See, concerning the *Aones* and *Hyantes*, *Strab. Geog.* lib. vii. p. 494. fin. and lib. ix. p. 615.

Herodotus (94) saies, the *Athenian Iones* would not own themselves to belong to those *Ionians*, who settled in lesser *Asia*, and were of the Family of *Ion*, Son of *Xuthus*: and that the *Iones*, when they inhabited the Part of the *Peloponnese* called *Achaia*, before *Danaus* and *Xuthus* came into the *Peloponnese*, were called (95) *Pelafgi Ægialees*, from their inhabiting the Sea Coasts; and they were afterwards called *Iones Ægialenses*, from *Ion* the Son of *Xuthus*. This occasioned them to be confounded by the *Greek Writers*: and was owing to their being ignorant that there was an *Ion*, *Jaon*, or *Javan*, (for the Letters are the same in the *Hebrew*) far older than their *Ion* Son of *Xuthus*, whose Descendants of the Line of *Japhet* first peopled *Greece*, and were the genuine or original *Iones* or *Iaones*. *Homer* calls them *Iaones*, from *Iaon*, which is the same with *JaFon* (96), *Javon*, or *Javan*. And the old Scholiast on the *Acharnenses* of *Aristophanes* saies (97), the Barbarians used to call all the *Greeks* *Iaones*, or *Javanes*: this may be meant of the *Hebrews* who called them so; as did also other *Asiatics*.

But that the *Javanes*, or *Iaones*, or *Iones*, were anciently distinguished from the *Jonians*, so called from *Jon*, Son of *Xuthus*, is

(93) *Pindar*, in his *Dithyrambics*, called them Ἰᾶς, viz. ἦν ὅτε Ἰᾶς Βοιωτίαν ἔθνεον. *Strab.* sup. See his Scholiast on Βοιωτίαν ἦν. *Olymp. Od. vi.* 153.

(94) *Lib. i. c. 143.*

(95) *Herodot. sup.* See also *lib. vii. c. 94, 95.* *Pauf. Achaic. p. 205.*

(96) See *Iliad N.* where *Eustathius* notes, οἱ μὲν τὰς Ἰάονας ἄλλως εἶναι φασὶ παρὰ τὰς Ἰωνας, ἢ εἶναι αὐτοὶ ἐν Πελοποννήσῳ—ἕτεροι δὲ Ἰάονας τὰς Ἀθωαίης νοῦν, etc. p. 934. If there was no Consonant V, or *Æolic Digamma*, read in the Word, it would be pronounced *Jon*, or *Jaon*, the *Hebrew* *Vau* being taken for the Vowel O, or if the *Vau* was a Consonant V, the *Greeks* not being able to pronounce or express that Letter, they would pronounce and write *Iaon*, or *Ion*, and hence came the original *Iaones*, called also *Iones*, and in after Times confounded with the later *Iones*, so called from *Ion*, Son of *Xuthus*.

(97) Πάντας τὰς Ἑλλήνας Ἰάονας οἱ βάρβαροι ἐκάλεον. See *Æschylus* in *Perf.* where they are so called by *Atossa*. Also *Steph. Byzant. voc. Ἰων*, and *Dionys. Perieg. 416.* See *Bishop Stillingfleet's Orig. Sac. p. 384, 385, 7th Edition.*

certain; because they inhabited *Attica* (98) long before *Ion* was General of the (99) *Athenians*, or had the Government of *Athens*: and who was before that King of the *Ægiales* in *Peloponnese*, afterwards called *Achæans*, and from him *Iones* *Ægialenses*.

(98) Τὸ παλαιὸν μὲν ἔν' Ἰωνες ἔχον τὴν χώραν ταύτην (i. e. Megaræ regionem) οἵπερ καὶ τὴν Ἀττικὴν, ἔπω τῶν Μεγάρων ἐκτισμύων—ἡ γὰρ Ἀττικὴ τὸ παλαιὸν Ἰωνία καὶ Ἰας ἐκαλεῖτο καὶ ὁ ποιητὴς ἔταν Φῆ.

Ἐνθάδε Βοιωτοὶ καὶ Ἰάονες—Strab. Geog. lib. ix. p. 600, 601.

(99) See Strab. Geog. lib. viii. p. 588. Paus. Achaic. p. 205, 206. *Goropius Becanus*, in his *Hispanic* or *Iberian* History, lib. ii. p. 35. gives an ingenious Account of the Name of the original *Greek Iones*, viz. Cum igitur Javan, teste Josepho et aliis, pater fuit Ionum; et ipsæ literæ a Mose scriptæ Ion exprimant, damnanda est illorum ignorantia qui vocabulum per-versa punctorum additione vitiarunt; quæ fecit ut non ab iis, quorum proprium est, non agnoscat, sed recedat etiam longissime a prima sua notatione. EI insulam significat (Celtica lingua) hinc Hebræi ו"ן et ד"ן insulas vocant—won vocali longa pronunciatum idem significat quod *habito*: EI-won igitur *insularum habitator* dicitur; e qua voce si literam Hebræis juxta ac Græcis et Latinis incognitam demas, *Eion* habebis, quod deinde in *Ion* transit. Videtur ergo Japetus hunc suum filium ipsa nomenclatura omnium portionis suæ insularum imperio inaugurasse, et mox ab ineunte ætate maris ipsi dedisse possessionem, quo factum est, ut litora primum minoris Asiæ, deinde insulas et ipse et filii ejus occuparint. This is ingeniously observed: but *Goropius* is greatly mistaken, in saying the *Gallic* W was not known to the *Hebrews*, *Greeks*, and *Latins*: for the *Hebrew* Vau was not only the Vowel U, but was also pronounced as the consonant *Latin* V, and the *Æolic* Digamma was derived from it; and they were all pronounced like the old *Gallic* W. And so in the Name ו"ן the middle Letter may be a Consonant V, or W, and the Word may be *Iavan*, *Iwon*, or *Eiwon*, or *Ifon*. However, there is no Question but the old *Iones*, or *Iaones*, descended from this Son of *Japhet*; and ought to be distinguished from the later People, denominated from *Ion*, the great Grandson of *Deucalion*; though this Distinction has not been always attended to by learned Men, nor was known to the ancient *Greeks*, some of whom knew there were a more ancient and a later People called *Iones* and *Iaones*, but knew not the original Founder of the first of that Name. *Hesychius*, voce Ἰωνες, saies: Ἐνιοὶ καὶ τὰς Θράκας, καὶ Ἀχαιοὺς καὶ Βοιωτὰς Ἰωνας ἐκαλεῖν. Again: Ἐπιεικῶς ὅ οἱ βάρεσσαι τὰς Ἑλλήνας Ἰωνας λέγουσι. Now the *Thracians* and *Bæotians* were *Japhetics*, and must be called, if they were called, *Iones* from *Ion*, or *Javan*, as being of the same Family. *Casaubon* well observes, Græci primi in Asia habitabant; unde Iones, vel ut *Æschylus* vocat Hebraice *Javones* (Ἰάονες) in Euro-

The *Iaones*, who were the original Inhabitants of *Greece*, were in ancient Times called Γεγάροι, *Greeks*, long before the Age of *Deucalion* and *Hellen*, from the latter of whom they were called Ἕλληνες, *Hellenics*; as *Apollodorus* and others relate. But this Name did not extend to other *Greeks*, but only to those of *Thessaly*, where *Hellen* reigned, till after the War of *Troy*. The *Latins* called them by the old Name *Græci*, because they were so called when they came with the *Pelasgi* into *Italy* out of *Thessaly*. And from what hath been observed, we see, that the Names of the several most ancient Inhabitants of *Greece* were *Iaones* (1), *Aones*, *Pelasgi*, *Greeks*, and *Attics*, long before the Age of *Hellen* and *Deucalion*; and long before the *Greek Pelasgi* and *Ion*. And if they were called Γεγάροι, *Greeks*, from *Graicus*, an old *Pelasgic* or rather *Javanic* King of *Thessaly*; this *Graicus* must be far older than him who was the Son of *Thessalus*, according to *Stephanus of Byzantium*.

Eusebius (2) makes *Thessalus* to be Son of *Graicus* or *Græcus*, and to reign in *Thessaly* in the sixteenth Year of *Phoroneus*, who began to reign at *Argos* in the Year before *Christ* 1780, and so *Graicus* might reign fifty Years before, agreeably to the Reigns of Kings in those ancient Times, and in the Year before *Christ* 1815. If this be true, *Graicus* must have been a *Javanic* King of *Thessaly*, for the *Pelasgi* did not go out of *Peloponnesè* into *Thessaly* till many Years after, as related by *Dionysius of Halicarnassus*.

The Truth may be, that the *Greeks* not knowing whence the original Inhabitants of their Country came, were consequently ignorant of their Derivation and Genealogy; and so feigned Names and Pedigrees for them.

pam trajecerunt, De quat. ling. lib. edit. a filio, p. 19. *Æschylus* (as *Homer* before him) calls *Greece* Ἰαόνων γλῶ, the Land of the *Javones*, as it truly was; i. e. Ἰαόνων, with the *Æolic* Digamma, *Perf.* p. 133. edit *Steph.* And so, p. 152 and 172. Ἰάονες was the Eastern Appellation of the *Greeks*, and denotes their Original, not from *Ion*, Son of *Xuthus*, but from *Javan*, Son of *Japhet*.

(1) See *Eustath.* Comment. in *Homer.* Catalog. Nav. lib. B. init. p. 199. and *Strabo* and *Pausanias* in Not. 90, and 92 above.

(2) *Chron.* lib. poster. p. 66.

To

To return: When *Cadmus* brought his *Phœnician* Letters into *Bœotia*, in the Year before *Christ* 1494, the *Phœnicians* alone used them at first; but by Degrees the *Jæones*, or *Iones*, or *Ionians*, used them also, with a Variation of the Sound and Rythm of some of them: and every where made public Declaration, that, since the *Phœnicians* brought Letters into *Greece*, they should be called (3) *Phœnician*, or *Phœnica*.

Though *Cadmus* brought his Letters out of *Phœnicia*, they were probably the *Egyptian* Characters: and must be so, if *Cadmus* was born in *Egypt*, and fled thence into *Phœnicia* for fear of his Uncle (4) *Busiris*. And it is generally agreed, that *Agenor* (5), the Father of *Cadmus*, went out of *Egypt* into *Phœnicia*, and reigned there: and he, no doubt, used the *Egyptian* Letters, and taught them to his Son *Cadmus*. So that the *Cadmean* Letters were really *Egyptian*; and differed in some measure from the old *Phœnician* Letters, which the *Pelasgi* had carried first into *Greece*, though they were both originally the same, being carried by *Hermes*, the Inventor of them, out of *Phœnicia* into *Egypt*. But the *Egyptian* Letters must in so long a Course of Time, as was between the first *Hermes* (called *Taaut* and *Thoth*) and *Cadmus*, have altered their Form and Sound, and the *Phœnician* likewise: and it is no wonder, that the *Greek Pelasgi* should be unwilling to receive the *Cadmean*, which were become different both in Form and Sound from their own; and that the *Cadmeans* should be obliged to alter the Rythm and Sound of them a little, before the *Iones* would receive them; who likewise varied the Rythm of some of their own *Pelasgic* Letters in Conformity to the *Cadmean*. This, I think, is the most

(3) Καὶ δὴ καὶ γράμματα, ἐκ ἰόνια πρὶν Ἑλλήσι, ὡς ἐμοὶ δοκέει πρῶτα μὲν τοῖσι καὶ ἅπασιν χεῖρον Φοίνικες· μὲν δὲ χεῖρον προβαίνοντι, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γογγυμάτων· ἐξοίκεον δὲ (φασὶν) τὰ πολλὰ τῶν χεῖρων τῶν ἑλ-
λίωων Ἴωνες οἱ ἀρχαῖοι διδασκῆσαι τῶν Φοινίκων τὰ γράμματα, μεταρρυθμίσαν-
τες σφέων ὀλίγα ἐχεῖν· χεῖροι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἐσαγα-
γόντων Φοινίκων ἐς τὴν Ἑλλάδα Φοινικῆα κεκληθῆ. Herodot. lib.v. c. 58. Hence
Hesychius explains γράμματα, Φοινικῆα, and ἐκ Φοινίξει, ἀναγνώσαι.

(4) Conon. Narrat. xxxii.

(5) Apollodor. lib. ii. p. 71. lib. iii. init.

probable Account of the Difficulty which *Cadmus* met with in introducing his Letters, in Opposition to the *Pelasgic Ionic* Letters used in *Greece* before he came thither, though both were originally the same.

Herodotus (6) mentions several Hexameter Verses, which he had seen at *Thebes* in *Bæotia*, wrote upon Tripods in the Temple of *Apollo Ismenius*, in *Cadmean* Letters, which were very much like the *Ionic*. One of these Verses was wrote on a Tripod given by *Amphitryon* in the Age of *Laius*, for *Hercules Laureat*, as *Pausanias* (7) relates. Others were wrote before the Time of the *Trojan* War, on a Tripod given by *Laodamas*, Son of *Eteocles*; and on another given by *Scaeus*, Son of *Hippocoön*, who was slain by *Hercules*, as *Pausanias* relates.

Before *Cadmus* came with his *Phænician* Letters into *Bæotia*, the *Pelasgi* wrote, as the *Phænicians* always did, from the right hand to the left. Therefore the ancient *Etrurians*, who had their Letters from the *Pelasgi*, wrote in this manner; as did also the *Æolians*, and all the *Greeks*, amongst whom the *Pelasgi* lived before they left *Thessaly*: and from the *Thessalian Pelasgi*, if not before from the *Oenotrian*, or first *Arcadian*, the *Latins* had their Letters.

The original *Pelasgic*, *Etrurian*, and *Cadmean* Letters were undoubtedly seventeen, (though commonly reckoned sixteen only) they who made them no more than (8) sixteen, excluded the H from being a Letter, and the later *Greeks* left it out of their Alphabet very imprudently.

The seventeen primitive Letters were, viz.

A, B, C, D, E, H, I, K, L, M, N, O, P, R, S, T, V;

answering to the *Greek*, and like them (9), viz.

A, B, Γ, Δ, E, H, I, K, Λ, M, N, O, Π, P, S, (Σ) T, Υ.

(6) Lib. v. c. 59, 60, 61.

(7) Bæot. p. 289.

(8) Τα ἢ δὴ πρῶτα ἢ Φοινίκεια ἂν Κάδμῳ ὀνομασθέντα τετράκισι ἢ τετραῖς γράμμασιν ἴσταντο. Plut Sympos. lib. ix. c. iii. p. 738. Pliny saies: Utique in Græciam (litteras) intulisse e Phœnice Cadmum sedecim numero, Hist. Nat. lib. vii. 56.

(9) Gentium consensus tacitus primus omnium conspiravit, ut Ionum li-

The H is omitted in the later *Greek* Alphabet, after the Time of *Simonides*, though it was undoubtedly an original *Greek* Letter.

In the Time of the *Trojan War* (10) *Palamedes* added four new Letters; and many Years afterward *Simonides* added four more, which completed the *Greek* Alphabet.

The four *Palamedean* Letters were, Θ, Χ, Ζ, Φ. Those of *Simonides* were, Ξ, Ψ, Η, (or the long or double Ε) Ω. *Pliny* saies, the *Palamedean* Letters were, Θ, Ξ, Φ, Χ; and the *Simonidean*, Ζ, Η, Ψ, Ω. But *Suidas* (11), under the Word *Palamedes*, saies, that he invented Ζ and Θ, (as the latter should be read instead of the edit. Π, which, all agree, was a *Cadmean* Letter) Φ, Χ. Hence it appears, that there is a Mistake in *Pliny*, where the Letters Ξ and Ζ are in wrong Places, and the Ζ ascribed to *Simonides*, and the Ξ to *Palamedes*. The Error might arise from the Ζ being wrote like Ξ, viz. ξ, as it is in ancient (12) Inscriptions. *Aristotle* (13) observes, that Ζ was a very old Letter, which, with Φ, he adds to the sixteen *Cadmean* Letters, and so makes eighteen of them: and ascribes Θ and Χ to *Epicharmus*. But the Opinion of *Aristotle* is confuted by the *Sigean* Inscription, which has in it both the Letters Θ and Χ, and was wrote about the Year before *Christ* 590, and above an hundred Years before *Epicharmus* flourished, in the Year before *Christ* 472. The learned *Harduin*, in his tenth Note on the above-cited Place of *Pliny*, is grossly mistaken in saying, that we must not think, that the short Ε was used for the long Η; since the long Η was made use of a little after the *Trojan War*, as

teris uterentur: veteres Græcas fuisse easdem pæne quæ nunc sunt Latinæ. *Plin. Hist. Nat. lib. vii. c. 58.*

Formæ literis Latinis quæ veterrimis Græcorum, *Tacit. Annal. lib. xi.* And it is well known, that the *Ionic* Alphabet had the Η in it set before Ι, which made seventeen Letters.

(10) Καὶ ἑ αὐτὸς ἐφάρθετων ἡ Παλαμίδης τε πρότερον τέτταρα, ἡ Σιμωνίδης αὐτὸς ἄλλα πρῶτα προσέθηκε. *Plut. sup.* *Pliny* saies in the Place cited above Note 8. Quibus (sedecim literis) Trojano bello Palamedem adjecisse quatuor hac figura, Θ, Ξ, Φ, Χ, totidem post eum Simonidem Melicum Ζ, Η, Ψ, Ω.

(11) Εὐρετὴς γέγονε ὁ Ζ σοικεῖς ἡ Θ, ἡ τὸ Φ, ἡ τὸ Χ.

(12) See *Chishul. Antiq. Asiat. p. 19, 20.* and Notes on the Letter Ζ.

(13) *Apud Plin. sup.*

he supposes *Pliny* to intimate : though *Pliny* neither does nor could intimate any such Thing, knowing better the Time of *Simonides*, whom he makes the Inventor of it. And *Harduin* pretends, that the old Inscriptions wherein E is used for H, are spurious; as those very ancient *Athenian* Inscriptions (14) in *Spon*, where E is always used for H, and O for Ω, which shews they were wrote before the H and Ω of *Simonides* were received by the *Athenians*. But the *Sigean* Inscription, which is the oldest extant, entirely confutes him, wherein the E is always used for H or the long E, and so it must be before the long E or H was invented. *Plato* (15), in his *Cratylus*, saies, that the *Athenians* anciently wrote E for the long E, and not H. He saies the same of the O, which was used for the long O or Ω. So they wrote *ἑως*, and not *ἠως*, as he there tells us. And it is very weak in *Harduin* (16) to suppose that the H or long E was invented by *Simonides* in the Time of the *Trojan War*; and that *Pliny* has related this: and hence to infer, that E could not be wrote for H, because all Inscriptions were wrote since, and when the Alphabet was full. All this is very erroneous, and unscholar-like. According to *Eusebius*, *Simonides* flourished about the Year before *Christ* 536, and, according to the *Parian Marbles*, in the Year 489 before the *Christian Æra*: so wholly ignorant has *Harduin* shewn himself in ancient Inscriptions and Chronology.

Plutarch (17) saies, it was related, that *Cadmus* called the first Letter of his Alphabet *Alpha* from the Heifer which conducted him from *Delphos* to *Bæotia*; and which in the *Phœnician Language* is called *Alph*.

(14) Miscellan. erudit. Antiq. p. 315, 316.

(15) Οὐδ' ἢ H ἐχρώμεθα ἀλλ' E τὸ παλαιόν.

(16) His Words upon the Letters Z, H, Ψ, Ω, which *Pliny* ascribes to *Simonides*, are: Cave igitur existimes jam inde paucis a Troja capta annis, literam E a Græcis usurpatam fuisse pro H: cum literam H paulo post bellum Trojanum usu receptam fuisse admoneat—Trojanis ipsis temporibus, quibus additam alphabeto Græco literam H a Simonide Plinius prodidit.

(17) Οὐδὲν γὰρ τῷ Κάδμῳ βοηθεῖς, ὁ Βοιώτιος, ὃν φασὶ τὸ Ἄλφα πάντων γεγραμμάτων προτάξαι διὰ τὸ Φοίνικας εἶτω καλεῖν τὴν βῆν. Sympos. lib. ix. quest. 3. p. 738. Hence we read in *Hesychius*, Ἄλφα, βοῖς κεφαλὴ, A caput bovis inversum habet. Bez. de lit. Græc.

Before I proceed to treat particularly on the Letters of the oldest Alphabets, it will be proper to add Specimens of the *Pelasgic* or *Cadmean*, and the *Hebrew*, *Greek*, and *Etrurian* Letters.

17 Original Hebrew Letters in the Assyrian Form.

N.I.3.7.7.7 * n * 1.3.4.2.1 * y.h. * * 7.ש.ת.

In the Phœnician Form.

+Wt. * * 07 * 57 * 8 * 9

*Cadmean Greek Letters*¹⁸ wrote both in the Phœnician
and Ionic Way.

Y T Z b * * L O * h v * K I * H * F E Δ V B v

ΑΒ ΔΕ ΕΦ * Η * Ι Κ Λ Μ Ν * Ο Ρ * * Σ Τ Υ

The Oldest Greek Letters.

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Ρ Σ Τ Υ Φ Χ Ψ Ω

$$\Lambda \quad \mathcal{V} \quad \odot \quad \Lambda MN \quad \text{ON} \quad \mathcal{P} \mathcal{E} \quad \gamma \phi \quad \Omega$$
$$P \Sigma \quad \vee \phi$$
 $RC \quad \textcircled{D}$

The Original Satin Letters wrote to the right Hand.

A.B.C.D.E.F.* H. I. K. L. M. N. O.П. * R.S.T.V.

The Etrurian Letters wrote to the left Hand.

Р.В.С.Д.Е.З. * Н. I. К. V. М. П. О. Л. * Q. Z. T. V.

The four first Alphabets of the Table may explain the Meaning of *Herodotus* (18) saying, that the *Cadmean* Letters were like the *Ionic*; and that the *Ionics* changed the Rhythm or Order of the *Cadmean* Letters; for they turned them different Ways; and wrote from the left hand, as the *Cadmeans* and *Phœnicians* did from the right hand.

The third Alphabet is wrote in the *Cadmean*, the fourth in the *Ionic* Way.

In the *Etrurian Eugubine* Tables we find a G and Q, but not an X, Y, or Z; and the G at first was supplied by C, and afterwards added, and borrowed by the *Latins* from the *Etrurians*: and Q was added after *Cato's* Time.

Names and Powers of the xxii Hebrew Letters.		Greek Alphabet, with the Ionic H left out, and full.	Latin Alphabet full.
Aleph	א A, long or short.		A
Beth	ב B.	Α	B
Gimel	ג G, for which the Latins used C.	Β	C
Daleth	ד D.	Γ	D
E	ה E, long or short (19).	Δ	E
Vau	ו V, Vowel or Consonant, or the Æolic Digamma W, which Schultens is not sensible of.	Ε, Ϛ	F
Zain	ז Z.	Ζ	G
Heth	ח H, or the Greek Aspirate: also pronounced Ch.	Η	H
Teth	ט Th, or T when not aspi- rated.	Θ	I
Jod	י I, long or short Vowel.	Ι	K
Caph	כ K, or C (20).	Κ	L
		Λ	M
		Μ	N
		Ν	O
		Ξ	P
		Ο	Q
		Π	R
		Ρ	

(18) Lib. v. c. 58, 59, 60.

(19) *Schultens* mistakes in making this Letter the Greek Aspirate H.

(20) *Schultens* is wrong in making this Letter X or CH, though when Aspirate it was so pronounced.

Names and Powers of the Hebrew Letters.		Greek Alphabet.	Latin Alphabet.
Lamed	ל L.	Σ	S
Mem	מ M.	Τ	T
Nun	נ N.	Υ	V
Samech	ס Sh, or S.	Φ	X
Ain	ע O, long or short, and when (21) aspirated and guttural Go, or Gho.	Χ	Y
Pe	פ P, or Ph when aspirated. Schultens makes it only Ph erroneously.	Ψ	Z
Tzad	צ Ts. Not used by the Greeks or Latins.	Ω	Total 23 Letters, as <i>Priscian</i> saies they were, lib.i. p.1. col. 2.
Koph	ק Ch, or Q, probably called Quof. Schultens errs in making it only K.	Total 24 Letters.	
Resh	ר R.		
Schin	ש S. Afterwards aspirated Sh.		
Tau	ת T, And Th when aspirated.		

The Greek Alphabet was finished by the Addition of four double Letters invented by *Simonides* about the Year before *Christ* 530, if not some Years later, which were then used every where by the *Ionians*: and afterward at (22) *Samos* by *Callistratus*; but they were not received till a Century after their Invention by the *Athenians*, who first publicly received them in the last Year of the 94th Olympiad, and in

(21) *Schultens* absurdly makes this Letter HG, which has no Sound either before a Vowel or a Consonant. See his *Institut. Ling. Heb.* p. 7.

(22) Παρεῖ Σαμίοις διέβη πρώτοις τὰ καὶ γράμματα ὑπὸ Καλλιστράτου ὡς Ἀνδρῶν ἐν τρίποδι. Τὸς δ' Ἀθλωαῖος ἔπεισε χρῆσθαι τῇ Ἰώνων γράμμασι Ἀρχίνος ὁ Ἀθλωαῖος (f. Ἀθλωαῖος) ὑπὸ Ἀρχοντὶ Εὐκλείδῃ. Suid. voc. Σαμίων ὁ Δῆμος.

the Year before *Christ* 401, or 400, when *Euclid* (23) was Archon at *Athens*. And this was done by the Persuasion of *Archinous*, Son of *Athenæus*, (or the *Athenian*, as it probably should be read) that the *Athenians* might not differ from other *Greek* Nations in writing their public Inscriptions. But they were used by private Writers before, as the *Theseus* of *Euripides* shews, in which the Word was wrote ΘΗΣΕΥΣ, with the H of *Simonides*. The first Inscription known with the *Simonidean* Letters, is that which was wrote by the *Sigeans* on the upper Part of their Marble, where the old E and O, which were long as well as short, are altered into the new H and Ω, when they are long. Henceforward the two double Vowels H and Ω, and the two double Consonants Ξ and Ψ being added to the *Palamedean* Alphabet, the new *Ionic* Alphabet of xxiv Letters was (24) established every where in *Greece*.

Eusebius (25) is mistaken in saying, that the *Athenians* used no more than sixteen Letters before the Reception of the xxiv of the *Ionic* Alphabet. This he observed from *Africanus*; as *Syncellus* (26) tells us. But *Pliny* (27) saies, that *Aristotle* reckoned eighteen Letters in the old *Greek* Alphabet, in which are added Φ and Ζ, two *Palamedean* Letters to the sixteen of *Cadmus*. And the *Sigean* Inscription has three *Palamedean* Letters in it, Φ, Θ, Χ; and, no doubt, the Ζ was also then in use amongst the *Athenians* in their public Monuments, whence *Aristotle* took it: and so their old Alphabet had really twenty Letters before the Reception of the four *Simonidean* Letters.

The learned (28) *Montfaucon* saies, that the *Athenian Baudelotian*

(23) Diodorus Siculus, lib. xiv. p. 648. Weff. places *Euclides* in the second Year of this Olympiad. See Meurf. *Fortuna Attica*, p. 63. Vales. Not. in Harpocrat. Lex. p. 253, 254.

(24) Gentium consensus tacitus primus omnium conspiravit ut Ionum literis uterentur, Plin. Nat. Hist. lib. vii. c. 57.

(25) Athenienses xxiv literis uti cœperunt, quum ante xvi tantum literas haberent. Chron. ad Olymp. 94. An. 4.

(26) Chronograph. p. 257.

(27) Aristoteles decem & octo (literas) priscas fuisse. Plin. Nat. Hist. lib. vii. c. 56.

(28) Palæograph. Gr. lib. ii. c. i. p. 118, 134.

Tomb-Stone, which was erected about the Year before *Christ* 450, or 455, had twenty Letters, besides the *Ionic* Aspirate H. In this Inscription the *Palamedean* Letters Θ, Φ, Χ, appear; but the *Simonidean* long Vowels Η, Ω, are not in it, and the *Cadmean* E and O are used for them. This shews, that the full *Ionic* Alphabet was not then used at *Athens*, at least in any public Inscriptions. But it appears from *Euripides*, that private Writers both knew and used it there about that Time. The long E or Η, in the Name of his *Theseus* (ΘΗΣΕΥΣ), is (29) described by a Shepherd ignorant of Letters: and there is a like Instance in (30) *Athenæus*, from *Agathon* the Tragedian, contemporary with *Euripides*: and both wrote before the *Simonidean* Letters were used in public Monuments at *Athens*.

Concerning the Latin Letters C, G, K.

The Letter C stands in the Place of the *Greek* and *Hebrew* G, and was anciently pronounced like it, and used for it.

It is certain, that the old *Latins* had not a G in their Alphabet. Therefore (31) *Ausonius* saies, that C supplied the Place of G.

Plutarch (32) saies, that *Carvilius Spurius* first used the Letter G. He was Consul in the Year before *Christ* 293: or, if it was the last *Carvilius Spurius*, he was Consul in the Year before *Christ* 228.

Whilst C was used for G, K continued in the old *Roman* Alphabet: but after G was added, C became generally used for K, and then K was thought a (33) superfluous Letter. As the G was in the old *Etru-*

(29) ὅ 10, 11, 12, 13. inter fragm. p. 470.

(30) *Deipnos.* lib. x. p. 454.

(31) Prævaluit postquam Gammæ vice functa prius C. *Eidyl.* p. 170. edit. 12°. 1608. See *Scaliger's* Animadvers. in *Euseb. Chron.* p. 104. and *Sylburgius's* Notes on the old *Roman* Laws, at the End of *Dionysius of Halicarnassus's* Rom. Antiq. p. 784. Therefore, before G was used they wrote pacunt for pagunt, lece for lege, lectiones for legiones, etc.

(32) Ὅψις δὲ ἐκείνου τοῦ Γάμμου, Καρχιδίης Σπορίας προεξεδρόνισεν. *Quæst. Rom.* p. 277.

(33) Hæc tribus in Latio tantum addit nominibus K, Prævaluit postquam Gammæ vice functa prius C. *Auson.* *Paulus Diaconus* [voce *Orcus*] saies; C pro G frequenter ponebant antiqui.

rian Alphabet, which appears in the *Eugubine Tables* in *Dempster*, *Spurius Carvilius* might take this Letter from that Alphabet.

Festus [voce *Prodigia*] saies: Quæ nunc G [not C, as the Edition has it] appellatur, ab antiquis C [not G, as his present Text has it] vocabatur. See *Voff. Grammat. lib. i. p. 69, 70. edit. 4º*. *Terentius Scaurus* saies: C cognationem cum G habet; et ideo alii dicunt *Gaunacem*, alii *Caunacem*: item, *Camelum*, *Gamelum*: and in the old *Duillian Column* we read the C as having the Sound and supplying the Place of G: *LECION. MACESTRATOS. PVCNANDO.* for *Legion. Magistratus. pugnando.* Also: *EXFOCIONT* for *effugiunt.* Likewise, *NECOTIA* for *Negotia* in an old *Latin Inscription.* *Mattaire's Append. ad Marmor. Oxon. p. 11.* And from the *Duillian Column* it appears, that X was used before G amongst the *Latins.* *Marius Victorinus* saies: Sed nec G quidem nec Q Latinus sermo introduxit; he adds, Cum tertio quoque ordine ut G apud Græcos positum est C pro G: et suo loco K post receptum C supervacuum coepit esse. *Apud Putsch. Gram. p. 2458, 2459.* The Passage ought so to be read: and *Victorinus* means, that C stood in the third Place, where the *Greek G* was put, and supplied its Place: and therefore he observes, that the *Latins* wrote *Cabino* for *Gabino*, *lece* for *lege*, and *acna* for *agna*. But after the G took Place, C supplied the Sound of K only, and K began to be disused.

So the Alphabet, according to this Grammarian, consisted of the sixteen following Letters, A, B, C, D, E, H, I, K, L, M, N, O, P, R, S, T, V.

These he reckoned the sixteen primitive *Latin Letters*, not accounting H to be a Letter. *Petrus Diaconus* pretended, that K was first added to the *Roman Alphabet* by *Saulius*: K *Saulius* (but it should be *Sallustius*, as *Isidore* has it, *Orig. lib. i. c. 4. p. 822.*) magister primus Romanis adjecit. *Inter Auctor. Ling. Lat. p. 1498.* *Ausonius* saies:

Cappa fuit quondam Bœotia nunc Latium K.

And as K was an original *Cadmean Letter*, so it was a primitive *Latin Letter* derived from it. And *Isidore* tells us, K literam antiqui præponebant, quoties A sequebatur, ut *Kaput, Kama, Kalamus*: nunc autem *Kartago* et *Kalendæ* per eandem tantum scribuntur. Omnia autem Græca nomina qualicunque sequente vocali per K sunt scribenda. But, as already observed, K was looked upon as superfluous, and omitted, after C had got an harder Sound, like K, and G was introduced to supply the old Sound of C. But when Q was introduced also, *Sallust*, the Schoolmaster, added K again to the Alphabet, to make a different Sound between those of C and Q. K literam *Sallustius Ludimagister* postea Latinis adjecit, ut in sono discrimen faceret duarum literarum C et Q, quæ ideo supervacua dicitur, quia, exceptis *Karta, Kaend.s,* superflua judicatur: per C enim universa exprimimus, *Isidor. Orig. lib. i. c. 4.* This shews where the Error of *Petrus Diaconus*

Of the Æolic Digamma, and Latin Consonant V.

The Digamma was added either at the Beginning or in the Middle of a Word ; and the aspirate *Ionic* H, which was of the same Power, and nearly of the same Form, with the *Phœnician* Heth, was used either in the Beginning or (34) Middle of Words, as the *Æolics* used their Digamma. But the H was always added before a Vowel ; and the Digamma either before a Vowel or the liquid Consonant R (35), as *ῤῶπες* for *ῥῶπες*. The *Æolic* Digamma answered in Power and Form to the *Phœnician* *Vau* or *𐤅*, wrote from the right hand to the left, or F, wrote in the *Ionic* Way to the right hand. The *Æolics* used it instead of the *Ionic* Aspirate H ; and to prevent all (36) aspirate Pronunciation of Vowels, which they avoided.

Cledonius (37), the *Roman* Senator, and Grammarian of *Constantinople*, observes, that in the double V two *Greek* Gammas are included :

above-cited lay. But for the Antiquity of K we may add *Terentianus Maurus*, who saies, that besides the Words *Kalendas* and *Kaput*, sæpe *Kæsones* notabant hac vetusti litera, Apud Voss. Gram. p. 78. But that K was laid aside, and also Q, after the new Sound of C was introduced, is related by *Priscian*, who saies : Autoritas tam Varronis quam Macri, teste Censorino, nec K, nec Q, neque H, in numero adhibet literarum. See Voss. Gram. p. 82. and also p. 81. But this is in part Mistake. For the K and H were most anciently used, though *Cato* observes, that the *Sabins* and *Etrurians* never used the Q. *Varro* indeed did not account H a Letter ; but both that and K were in the oldest Alphabets : and *Priscian* was mistaken (as will be shewn) in excluding K, and putting G into the old *Latin* Alphabet.

(34) See Voss. Gram. lib. i. c. 15. p. 71. and 73, etc.

(35) See Voss. sup. p. 70. and Chishul's *Sigeon* Inscription, p. 17, 19, 20, 24.

(36) Ἄλλοι μὲν Ἑλλήνες δασύωνσι τὰ φωνήεντα· Αἰολεῖς δὲ ἔδαμῶς. Apollon. Alex. de Syntax. lib. i. p. 44. And *Priscian* saies, fol. 3. Sciendum tamen, quod hoc ipsum (Digamma) *Æoles* quidem ubique loco aspirationis ponebant effugientes spiritus asperitatem, etc. And again, fol. 2. F *Æolicum* Digamma, quod apud antiquissimos *Latinorum* eandem vim quam apud *Æoles* habuit ; cum autem prope sonum quem nunc habet f, significabat p cum aspiratione—loco autem Digamma V pro consonante, quod cognatione soni videbatur affinis esse Digamma ea litera.

(37) In geminata V Gammae duæ Græcæ literæ ponuntur. Int. Auctor. Ling. Lat. p. 1882.

and

and the double V makes the Form of the Digamma V , as it is sometimes wrote, and is not unlike the *Phœnician* Vau . *Quintus Terentius Scaurus* (38) informs us, that the ancient *Latins* used the *Æolic* Digamma instead of the Aspirate H, and wrote *Fædus* for *Hædus*, and *Fordeum* for *Hordæum*, *Fariolum* for *Hariolum*. For it was not the F, as he supposes, but the *Æolic* Digamma, used by the ancient *Latins*.

He observes also, that the Ancients, not knowing that V was used as a Consonant before another V, wrote an O instead of the V, as *Equos*, *Servos*, *Avos*, etc. for *Equus*, *Servus*, *Avus*. So *Ennius* writes *Volgus* for *Vulgus*, and uses (39) O frequently for V.

Terentius saies rightly, that the V Consonant is used for the Digamma, which some of the *Greeks* called also (40) *Vau*.

Casaubon remarks of the V Consonant, that the old *Angles*, or *English* changed the *Latin* Consonant V into a W. This, he thinks, is a Token of their not knowing it: but it rather shews, that they did know it, and pronounced it as a W, as the ancient *Latins* probably did: and therefore the old *Saxons*, or *Angles* (41), expressed and distinguished it by their W.

Isidore (42) saies, the V, when joined to another V, or any other Vowel, is the same with the *Æolic* Digamma, which was a double V, i. e. W.

The Emperor (43) *Claudian*, having a mind to restore the *Æolic* Digamma, which was disused after F had been added to the Alphabet,

(38) Int. Auctor. Ling. Lat. p. 2250, 2251.

(39) He has—*Volito vivo' per ora virum*, for *vivu'*. Fragn. p. 258.

(40) In quibusdam syllabis non vocalis sed consonans est V, est enim posita pro Digamma, quod quidam Græcorum etiam *Vau* appellant, p. 2254.

(41) See Instances in Casaub. de Ling. Ang. vet. sive Sax. p. 169, 170.

(42) Eadem scilicet litera V Digamma a Græcis vocatur quando sibimet aliisque vocalibus jungitur: quæ ideo Digamma dicitur, quia duplex est instar F literæ, quæ duplex Gamma habet; ad cujus similitudinem conjunctas vocales Digamma appellari Grammatici voluerunt, ut *Votum*, *Virgo*. Orig. lib. i. c. 4.

(43) In the *Claudian* Inscriptions we read: AMPLIÆIT. TERMINÆIT. QVE. So also, VIAM, i. e. Viam. VALER-DIVI, i. e. DIVI-VIR, i. e. Vir—

he ordered it to be wrote inverted J, to distinguish it from the F, which had been put in its Place, to express the Greek Φ *Phi*: but this Order did not prevail, as *Priscian* (44) observes.

The Digamma was called by the *Æolians* *Vau* or *Wau*, from the *Phœnician* Letter of that Name, as *Priscian* shews from (45) *Varro* and *Didymus*.

Dionysius of *Halicarnassus* saies, the Ancients used to add to Words beginning with a Vowel the Syllable *ou* wrote with one Letter, like a double Gamma (46). So the Digamma expressed the Syllable *g*, and it was pronounced like a W. So *ῥέλια* would be pronounced *welia*: *οὐάναξ* or *φάναξ*, *ωάναξ*, etc. And this most probably was the Sound of the *Æolic* Digamma.

Hence we learn, that the *Phœnician* *Vau*, or *Wau*, was expressed by the *Æolic* *Greeks* before another Vowel by their Digamma, and by the *Ionic* *Greeks* by the Syllable *ou* or *g*, and by the *Latins* with the Consonant V; and all these pronounced it like the *English* W. But V before a Consonant was always a Vowel. So *Dionysius* of *Halicarnassus* writes constantly *Λαγίνιον*, *Lavinium*, which the *Æolics* wrote *Λαφίνιον*: so likewise *Silvius* was wrote *Σιλγίος*, or, according to the

IVIENTVTI JIXIT. See Taylor. Sandvic. Marm. p. 46. And this demonstrates, that the *Æolic* Digamma was different in Sound and Power from the *Latin* F.

(44) P. 2. col. 2.

(45) Ibid. See *Scaliger's* Animadv. on the Chron. of *Eusebius*, p. 110, 111.

(46) So *ῥέλια*, *ῥελένη* ἢ *φάναξ* ἢ *φοῖν* ἢ *φανήρ*, ἢ *πολλὰ* *πιαῦτα*. So *ἄμμες* δ' *φειρήσαντο* for *εἰρήσαντο*. It must, I think, have been pronounced, *Ammes d'weiresanto*. Again: *Νέσορα* δ' *φῆ*, for *ῥ*, and *ῥμοσαν* *φαιέν*. *Dionys.* Hal. lib. i. p. 16. and lib. x. and *Priscian*. p. 3. *Hesychius* has *φαιέν*, *φαινεταί*, *φάμοροι*, *φάαρ*, *φέμμαλο*, — *φοῖν*. All which, and others in *Hesychius*, were wrote with the Digamma; but the Transcriber, through Ignorance, has wrote them with a single Gamma, and *Phavorinus* has followed him; as the learned Dr. *Taylor* has well observed in his Notes on the *Sandwich* Marble, p. 44. *Salmasius* indeed denies there is any Error in the Text of *Hesychius*, and thinks, the *Laconians* used the single G for the double, or Digamma, and that *Hesychius* wrote the Words before-mentioned with a single G instead of the double: but he produces no Instances (but those of *Hesychius*, which he takes for granted) of the single G being used for the Digamma. *De Hellenist.* p. 388.

Æolics,

Æolics, Σίλφιος. *Dionysius* also writes Ἀγεντῖνος, i. e. *Aventinus*. The *Greek* B being also pronounced like a V, occasioned it to be used in rendering *Latin* Words beginning with a V, as, *Valentinus* was wrote Βαλεντῖνος; *Valerius*, Βαλέριος; *Severus*, Σεβήρος, etc.

Donatus (47), the ancient and learned Grammarian, saies, the *Latin* V had the same Sound with the Digamma before another V; and that the *Æolics* added it to some Words to render the Pronunciation fuller, as *Velena* for *Elena*.

Another Property of the *Æolic* Digamma was, as *Priscian* saies, fol. 3. that it interposed between two Vowels; as in the Epigram inscribed on the most ancient Tripod of *Apollo* at *Byzantium*, viz. ΔΗΜΟΦΑΩΝ, ΛΑΦΟΚΑΩΝ: and in the older *Delian* (48) Inscription, ΑΥΤΟ, i. e. αὐτοῦ: and so in many other Words. Hence it remains uncertain, whether the *Attic* or *Ionic* *Greeks* ever pronounced their V as a Consonant or like the *Æolic* Digamma: or, whether in the Middle of Words or between two Vowels the *Æolics* pronounced their interposed F Digamma as the V Consonant, or used it only to make the Sound or Pronunciation more full, as *Donatus* saies.

Donatus (49) reckons the V an original *Latin* Letter: and *Sergius* the Grammarian, in his Commentary on *Donatus*, observes, that *Do-*

(47) Præterea et hoc proprium V habet ut Digammon sonet, i. e. pingue quiddam cum sibi ipsa præponitur, ut *servus*, *vulgus*. *Æolenses* enim Græci quibusdam dictionibus, ut pinguescant, istam Digammam apponunt, ut pro *Elena* dicant *Velena*. *Serg.* Comment. in *Donat.* apud *Putsch.* *Grammat. Auct.* See *Scaliger's* Animadversions on the *Chronicon* of *Eusebius*, p. 119. but *Sergius* finds fault with *Donatus*, saying, *ibid.* p. 1827, 1828. *Donatus* hic arguitur, quod apud Græcos Digamma hanc legem habeat, ut V detracta nihil absit nomini: ut si de *Velena* tollatur Digammon, remanet tamen integrum nomen, ut *Elena*; his vero nominibus si detrahatur V, integrum deperit nomen: ut si tollamus de *Vulgus* V unum, remanet *ulgus*, quod non dicitur. But *Sergius* mistakes *Donatus*, who only saies V has the same Sound as the Digamma; and speaks only of *Greek* Words where the Digamma may be left out without destroying the Words: though in *Latin* Words it was different. Therefore, though the *Latin* V Consonant had the Sound of the *Greek* Digamma, it did not altogether correspond to it.

(48) Apud *Chishul.* *Inscript.* Sig. p. 16.

(49) Apud *Putsch.* *Auct. Grammat.* p. 1827, 1828. See *Scalig. Animadv.* in *Euseb. Chron.* p. 119.

natus

natus said, the *Latin* I and V were sometimes Vowels and sometimes Consonants, and were Consonants when they were set either before themselves or other Vowels. *Aristotle* (50) and *Pliny* agree with *Donatus*, that V was a most ancient and a *Cadmean* Letter. A learned (51) Author erroneously denies this, and strikes it out of the old Alphabet. And though the *Latin* Grammarians agree, that the *Æolic* Digamma was pronounced like the *Latin* Consonant V, yet there seems to have been some Difference, because the *Æolic* Digamma may be left out in any *Greek* Word, and the Word continue entire, though the Pronunciation will not be the same as with it; but in most Words the *Latin* V Consonant (52) cannot be left out: so the *Æolic* Digamma was a Sound different from that of the *English* V Consonant, and the same with that of W. Whether the *Latins*, who had no W, pronounced their Consonant V like it, will be considered.

The *Latins*, in most ancient Times, as appears from the *Etrurian* Alphabet, had no Sound for their V but that of the Vowel; it stood in the same Order of Place with the *Greek* γ, and was made from it by cutting off the lower strait Line, as *Marius* (53) *Victorinus* rightly observes. They used the *Æolic* Digamma to express the Sound of the V Consonant, as *Fotum*, *Firgo*, for *Votum*, *Virgo*. But when they used V for a Consonant as well as a Vowel, they laid aside the *Æolic* Digamma; and afterwards it became an F, or the P aspirated (54), and answering to the *Greek* Φ, or *Ph*.

(50) Apud Plin. Nat. Hist. lib. vii. c. 56.

(51) Dissertat. de prisce Lit. apud Montfauc. Palæograph. Gr. p. 564, 565, 566.

(52) See Voss. Art. Grammat. p. 68, 69.

(53) Apud Putsch. Gram. Auct. p. 2458.

(54) See Priscian. p. 2. l. 44, 45, etc. His Words are: F, *Æolicum* Digamma, quod apud antiquissimos Latinorum eandem vim quam apud *Æoles* habuit. Eum autem prope sonum quem nunc habet F significabat P cum aspiratione, sicut etiam apud veteres Græcos pro Φ, p et h: unde nunc quoque in Græcis nominibus antiquam scripturam servamus, pro Φ, p et h ponentes, ut *Orpheus*, *Phaëton*. Postea vero in Latinis placuit verbis pro p et h, F scribi: ut *fama*, *filius*, *facio*. Loco autem Digamma V pro consonante, quod cognatione soni videbatur affinis esse Digamma ea litera. *Annaeus Cornutus*, after taking notice, that the Ancients wrote *Fotum* and

The learned Dr. *Taylor* observes in his Commentary on the *Sandwich* Marble, p. 44. that the *Dorics* had a Note like the *Æolic* Digamma,

Firgo, adds: Nos hodie V literam in duarum literarum potestatem coëgimus. Nam modo pro Digamma scribitur, modo pro vocali. And *Marius Victorinus* saies: F autem *Æolis* duntaxat idem valere quod apud nos V quum pro consonante scribitur, vocarique Bau (f. Vau) et Digamma. Apud *Cassiodor.* de Orthographia, edit. Putsch. p. 2282. *Vossius* rightly judges, that the Digamma was pronounced like a W, De Art. Grammat. lib. i. c. 28. p. 106. See also Scalig. Animadv. in Euseb. Chron. p. 105. *Priscian* supposed the same: Est tamen quando *Æoles* inveniuntur pro duplici quoque consonante Digamma posuisse, ut Νέσορα ἢ Φῶ παυδὲς, fol. 2. col. 2. fin. The Digamma was added instead of the Aspirate, which made the Word Ηῶ, which the *Æolics* could not pronounce. *Cassiodorus*, the learned Roman Senator, saies from *Annæus Cornutus*, de Orthographia, Est quædam litera in F literæ speciem figurata, quæ Digamma nominatur.—Ad hujus similitudinem soni nostri conjunctas vocales Digammon appellare voluerunt, ut est *Votum*, *Virgo*. Itaque in prima syllaba Digamma et vocalem oportuit fieri, *Fotum*, *Firgo*: quod et *Æoli* fecerunt et antiqui nostri, sicut scriptura in quibusdam libellis declarat. Hanc literam Terentius Varro, dum vult demonstrare, ita perscribit *Va* (i. e. the *Phœnician Vau*)—nos hodie V literam in duarum literarum potestatem coëgimus: nam modo pro Digamma scribitur, modo pro vocali: vocalis est cum ipsa per se est, si cum alia vocali, Digamma est, quæ est consonans. Apud Putsch. Grammat. p. 2387. *Terentianus Maurus* makes the V Consonant to have the Sound of the *Æolic* Digamma, and makes the Digamma a Consonant; and gives a particular Account of it:

Unde *Æoliis* litera fingitur Digammos,
Quæ de numero sit magis una consonantium.

And adds the following *Trochaics*:

Nominum multa inchoata literis vocalibus
Æolicus usus reformat, et Digammon præficit.
Æolica etiam dialectos fere est mista Italiæ.
Hesperum quem dico Græce *Vesperum* cognominat.
Ἑστία sic *Vesta* facta, *Vestis* Ἑστῆς dicitur.
Ἡ enim nativa vox est, ille *Ver* hoc dictitat.
Quos *Homerus* dixit Ἑνέτης ille *Venetos* autumat.

De literis apud Putsch. p. 2387.

So that the *Æolics* used their Digamma to avoid the *Ionic* Aspirate, and the *Latins* expressed it by V made a Consonant from a Vowel. Thus *Hesperus*, *Fesperus*, *Vesperus*, *Ionic*, *Æolic*, and *Latin*. The ancient *Latins* having the Digamma in their Alphabet, was the Cause of the Vowel V being thrown to the End of it, and to the Place where the old Greek *Upsilon* stood. But
and

and used for it: and wrote F , like an half H , or the old Aspirate, after H was disused: and this, the learned Doctor thinks, was set before Vowels, whether aspirate or not, as appears in the Column set up by the *Heracleans*, a *Doric* People (55).

when it was used for a Consonant, and the Digamma was left out, it had the Sound of a W : and *Lipsius* observes, (De rect. Pronunciat. Ling. Lat. p. 53, etc.) that the *Æolic* Digamma had the like Sound. Thus the *Latins* pronounced *Vinum*, *Vallum*, *Servum*, as *Winum*, *Wallum*, *Serwum*: it was correspondent to the *Greek* ov ; and when the *Greeks* rendered *Varum*, *Valerium*, *Veliam*, *Ostadium*, by Oυάρον , Oυάλεριον , Oυέλιαν , Oυάστυον , it is evident the V Consonant and *Greek* ov was pronounced like W . And *Lipsius* observes, that the Word *Cauneas* was pronounced like *cave ne eas*, which shews, the V in *cave* had the same Sound as in *Cauneas*, that is, it was pronounced like a W , so it was like *cawe*. The Passage is in *Cicero*, De Divinatione lib. ii. c. 40. *Ælius Donatus* saies, there were five Vowels in the *Latin* Alphabet, a , e , i , o , u , that two of them, i and u , had the Power of Consonants, when they were either joined to each other or to other Vowels, Putsch. Grammat. p. 1735, 1736.

Lastly, *Marius Victorinus*, speaking of the Letter V , saies: *Litera V vocalis est, sicut a, e, i, o, sed eadem vicem obtinet consonantis, cujus potestatis notam Græci habent F, nostri Vau vocant, et alii Digamma. Ea per se scripta non facit syllabam, anteposita autem vocali facit, ut Φάμαξα, Φεκήβο-λα, et Φελένη. Nos vero qui non habemus hujus vocis nomen aut notam, in ejus locum quoties una vocalis pluresve junctæ unam syllabam faciunt substituimus V literam, (so they would write *Vamaxa*, *Velena*) nam vocalis nulla bis eadem posita facit unam syllabam: viz. *assiduus*, *exiguus*, *Laocoon*, *tribuunt*, *statuunt*, et similia. (where *uu* and *oo* make Part of two Syllables) At cum præponitur (scil. V) vocali, tunc accipitur pro consonante, ut est, *angvis*, *extingvit*, *lingua*, *pelvis*: in *uvido* enim prior v vocalis est, sequens, cui subiecta est i , consonans est. Præterea ejusdem potestatis i vocalibus anteposita consonantis habet vicem, et subiecta alteri consonanti vocalis est. Apud Putsch. Grammat. p. 2461, 2462.*

(55) Edit. a Mattaire, Londin. 1736. Fol. in which are the Words, FHPAKAEIDA . FAPOLIS . FAIPEΘENTEΣ . FIAPΩΣ . FYΠEP . Also, FOKTΩ . FOΓΔOHKONTA . FENENHKONTA . And so: FHPAKAEION . and FELENITON . in old Coins, mentioned by *Havercamp*, inter Syllog. Scriptor. de Gr. Ling. Pronunciat. p. 231. Dr. *Taylor* adds, p. 45. the *Attics* (and *Ionics*) wrote HEKATON . The *Æolians* FEKATON . and the *Dorics* FEKATON .

Of the Ionic and old Attic Aspirate H.

The H was an original *Cadmean* and *Pelasgic* Letter, which the *Ionics* and *Attics* received with the *Phœnician* Alphabet, as did also the *Etrurians* and ancient *Latins* from the *Pelasgi*. But it was disputed amongst the Grammarians whether it should be accounted in the Number of the Letters, or be esteemed a mere Note of Aspiration. *Varro* (56) thought it was not a Letter, and many Grammarians followed his Opinion, and thought it was only a Sign or Mark of Aspiration, and was formed out of the two Marks of the aspirate and lene Vowels of the *Greeks*, viz. *Η* *Η* joined together. But these Grammarians were quite mistaken as to the Original of the *Latin* H. It was derived from

(56) Apud Cassiodor. ex Cornuto, inter Putsch. Grammat. p. 2286. *Priscian* saies: H autem aspirationis est nota, et nihil aliud habet literæ nisi figuram, fol. 2. col. 2. *Marius Victorinus* saies: H quoque aspirationis notam, non literam æstimamus. Putsch. Grammat. p. 2452. *Nigidius Figulus* in Commentariis H non esse literam, sed notam aspirationis, tradidit. Ibid. p. 2456. *Ælius Donatus* was doubtful whether it was a consonant Letter or a Note only of Aspiration: and it was thought sometimes to be one, and sometimes the other. H interdum consonans, interdum aspirationis creditur nota. Putsch. Grammat. p. 1737. *Sergius* saies: H vero propter hoc nonnulli excludendum esse putant, quod magis pro signo adspirationis quam pro litera ponitur. Nam quemadmodum Græci adspirationis notam hanc habent *Η*, quam *Dæsean* vocant, ad hujus similitudinem et *Pfilen* *Η*: nos his fociatis adspirationis fecimus notam H. See Putsch. p. 1829. *Quintilian* and *A. Gellius* give a more particular Account of the Use of the *Latin* H. The latter saies: H literam sive illam spiritum magis quam literam dici oportet, inferebant eam veteres nostri plerisque vocibus verborum firmandis roborandisque ut sonus eorum esset vividior vegetiorque, atque id videntur fecisse studio et exemplo linguæ Atticæ. Noct. Attic. lib. ii. c. 3. And he is right, that it was taken by the *Latins* from the old *Attic* H. As to the Use of it, *Quintilian* more precisely tells us, that ancient (*Latin*) Writers never used it before a Consonant: but that afterward it was put before Consonants, as *Chremes*, *Phryges*, *Sepulchrum*: but in *Latin* Words very rarely. Parcissime eâ (H) veteres usi etiam in vocalibus, cum *ædos*, *ircosque* dicebant. Diu deinde servatum ne consonantibus aspiraretur, ut in *Graccis* et *trumpis*. Erupit brevi tempore nimius usus, ut *choronæ*, *chenturiones*, *præchones*, adhuc quibusdam inscriptionibus maneant. Inde durat ad nos usque, *vehementer*, et *comprehendere*, et *mibi*. Institut. Orat. lib. i. c. 5. p. 37.

the

the *Phœnician* and *Ionic* H, and was many Ages older than the *Greek* aspirate and lene Marks, which were not used till after they had disused the H: and they were a Corruption of the original Letter H, which the *Greeks* divided into two Parts, to denote Vowels which were aspirated or not. And this was owing to the Reception of the Eta or long E of *Simonides*, which was in the Form of the old H; and then they used half of the H F, to supply its Place, and to preserve the Power of it: and that it might not be confounded with the H or long E of *Simonides*, they laid the H aside, and placed the half pointing to the right hand F, before the aspirated Vowels. This appears in several (57) old Inscriptions. So that the learned *Aldus Manutius* is greatly mistaken in his Observation, at the End of the old *Byzantine* Grammarian *Constantine Lascaris*, that the *Latins* borrowed the Form of their H from the Conjunction of the aspirate and lene Marks of the *Greeks*. He took this Opinion from *Sergius*; but it is certain, that the *Latin* H was far older than these Marks of the *Greeks*, which were not used till after the Time of *Simonides*: and the *Latins* (58) used them as well as the *Greeks*, though they preserved the old H.

(57) See *Mattaire's* ancient Inscriptions in his Appendix to the *Oxford* Marbles; and what is observed above under Note 55.

(58) An rursus aliæ (literæ) redundant, præter illam aspirationis notam F, quæ si necessaria est, etiam contrariam sibi poscit -I. *Quintil. Institut. Orat. lib. i. c. 4.* The first Edition of *Quintilian* 1471. leaves out the Marks of Distinction of aspirate and unaspirate Vowels, and some Manuscripts do so likewise. And it is observable, that the *Latins* in their old Inscriptions generally used -I the left hand Part of the H for the Aspirate; though sometimes they used F the right hand Part, as the *Greeks* did. Thus they wrote, R-IODE. EVTYC-IVS. IT-IACHE. LYC-INIS. P-IARNACE. and many other Words in like manner. And in one Inscription the aspirate Mark is to the right hand, viz. F-ILARVS. *Apud Inscript. Fabrett. p. 195, 196. and in p. 346.* The H is used in a peculiar manner: in one Word for the *Greek* Aspirate H, viz. HEORVM for eorum; and in another Word for the *Latin* E, to denote its being long, viz. IHCIT for jecit. The *Burleian* *Greek* Manuscript of the four Gospels, which belongs to the Earl of *Winchelsea*, and is about 800 Years old, useth the Spirits in the primitive Form H A. But they began to be rounded, and made semicircular c o about the End of the tenth Century, and were placed over the Vowels, as appears from Manuscripts wrote in that Age.

Several old (59) Grammarians were of a contrary Opinion to those before-mentioned, and thought H not to be a mere Note of Aspiration, but a real Letter, as it was amongst the *Greeks*.

Terentius Scaurus (60) proves it to have been esteemed a real Letter both amongst the *Greeks* and *Latins*, as much as any other Letter of the Alphabet: it had its proper Place in the Alphabet, as any other Letter had; it was used to express an entire Number, and entire Words, as other Letters were; as H signified an Hundred, *ἑκατὼν*; as X a Thousand, *χιλιάς*; Π Five, or *πέντε*, etc. and as Rp. signified *Rempublicam*; so H alone signified *hac lege* and *hac die*. And a farther Proof of H being a Letter, is, that the *Æolics* supplied it by their Digamma, which is not only a Letter, but a double Consonant Letter, as *Terentianus Maurus* (61) rightly observes.

Of the Vowels O and V.

The *Phœnicians* and *Greeks* having too few original Letters to express distinctly every Sound or Tone of the Voice, they were forced at first to give several Sounds to one Consonant and Vowel till others were found out whereby particular Sounds were determined.

It is a Mistake in *Scaliger* (62), and the Author of the Dissertation on the ancient *Greek* and *Latin* Letters, at the End of *Montfaucon's*

(59) H existimatur aspirationis nota, veruntamen litera est, Max. Victorinus apud Putsch. *Grammat.* p. 1945. and *Velius Longus* owns it to be a Letter, as it was amongst the ancient *Greeks*. Ibid. p. 2217.

(60) Respondemus H et esse literam et apud Græcos quoque fuisse; quod significant Attici, qui principes literarum, a quibus earum nomina incipiunt, numeris notantes, hac quoque in eadem significatione utantur. Nam quoties *unum* notant μ literam ponunt, *δύο*, *δ'*, *τρία*, *τ'*. sic et *ἑκατὼν*, id est, centum, H litera notant. Deinde quod in ordine literarum nulla nota locum sibi vindicet; cum H octavo loco posita sit, sequitur morem reliquarum literarum—præterea quod literis principibus dictionum singula nomina aut verba comprehendimus; ut cum scribimus Rp, i. e. *Rempublicam*; ita et H per se, cum *hac lege* et *hac die* significamus, Terent. Scaur. apud Putsch. *Grammat.* p. 2258.

(61) Apud Putsch. *Grammat.* p. 2387.

(62) Animadvers. in Euseb. Chron. p. 110, 111. Dissert. ap. Montfaucon. p. 564, 565.

Palæo-

Palæographia Græca, to think, that V was not a *Cadmean* Letter. *Aristotle* (63) and *Pliny* both esteemed it an original *Greek* Letter, as well as an ancient *Latin* Letter, and the *Latin* Grammarians (64) were of this Opinion. The Argument of *Scaliger*, and the other learned Author, is, that *ou* or *u* was wrote by a single *o*, which is nothing to the purpose. For as the Sound of V is different both from *o* and *ou* or *u*, so we find it in the most ancient Writing, even where the single Letter *o* is wrote for *ou*, or was pronounced *ou*. It is in both the old *Sigean* Inscriptions, and in the old Cup mentioned by *Achæus* the Poet, in *Athenæus* (65), on which was inscribed ΔΙΟΝΥΣΟ, in which Word the *u* is wrote: and though the *o* when long, as it is in the last Syllable of the Word ΔΙΟΝΥΣΟ, was pronounced like *ou*, and in other Syllables like *ω* or a double *o*, yet the short *o* or short *u* was never so pronounced, or was put for each other. And, as no doubt, *u* was always in the *Greek* and *Latin* Alphabet, so it was derived from the *Phœnician* Vau, used as the Vowel *u*, and also pronounced as *ou* or *u*, and hence *u* was used for the Digamma in some Words, as *Chishull* observes on the *Sigean* Inscription, p. 17.

That *o* stood for *ou*, and was pronounced like the Diphthong, is certain. This we are told by (66) *Athenæus* and others; and find in (67) ancient Inscriptions.

(63) Apud Plin. Nat. Hist. lib. vii. c. 56.

(64) *Priscian* acknowledged the V for an original *Latin* and *Greek* Letter. And *Velius Longus* saies: Primo eadem est nostrarum potestas vocalium quæ sunt Græcorum apud antiquos circa productionem correptionemque. Siquidem apud illos quinque tantum fuere vocales, A, E, I, O, Y, atque hæ similiter producebantur, corripiebanturque, sicut hodie A, I, Y, quæ appellantur apud illos κοιναι: similiter Marius Victorinus: cum Græci vocales haberent totidem quot et nos, A, E, I, O, Y. He adds - E et O ternas habebant apud eos potestates: these were the Sound of the short E, of the H or long E, and of the Diphthong EI; the other, of the Sound of the short O, and of the Ω or long O, and of the Diphthong ou. See Voss. De Art. Grammat. lib. i. c. 13.

(65) *Deipnosoph.* lib. xi. c. 5. p. 466, 467.

(66) Οι Ἀχαιοί [leg. Ἀχαιοί cum Casaub.] τῷ ὁ ἀπεχρῶντο ἔ μόνον ἐφ' ἧς νῦν τὰ τλεῖ διωάμεως, ἀλλὰ ἡ ὅτε τὴν διφθογὸν διὰσημαίνε διὰ τὸ ὁ μόνον γράφουσι. *Deipnos.* lib. xi. c. 5. p. 467. *Ausonius* also remarks the same:

Ω quod et ou Græcum compensat Romula vox O. Poem. de lit.

Though

Though the *o* and *υ* were never confounded amongst the *Greeks*, or the one wrote for the other; yet they were confusedly wrote for one

See Scalig. Animadv. in Euseb. Chron. p. 112. col. 2. Voss. Grammat. lib. i. p. 62, 64. Chishull's Antiq. Afiat. p. 8, 9, 10. When the *o* included the *υ*, and was meant for and pronounced *ου*, it was wrote larger. Whence *Ausonius* saies, speaking of this Letter:

Una fuit tantum qua respondere Lacones
Litera; et irato regi placuere negantes.

And again:

Hoc tereti argutoque sono negat Attica gens O. Edit. Toll. p. 491. Here the O stood for *ου*. And thus *Plutarch* is to be understood: 'Ως ἐκείνοι (Λάκωνες) Φιλίππῃ γράψαντες εἰ δέχοντες τῇ πόλει αὐτὸν, εἰς χάριτις O μέγα [not *ου*, as the Editions have it, which spoils the Elegancy] γράψαντες ἀπέστειλαν. De Garrul. p. 513. See *Eustathius* in the Beginning of his Commentary on *Iliad* O. And *Virgil* may allude to this old Way of writing *o* for *ου* in the Beginning of his vith Eclogue:

Prima Syracosio dignata est ludere versu.

For the Ancients wrote Συρακόσιοι for Συρακῆσιοι, and so *Pindar* writes, Olymp. i. ὅ 35. and so it is wrote on ancient Coins. Havercamp. Dissert. de Gr. lit. p. 257, etc. And *Quintilian* saies: Apud Græcos ὁ litera quæ interim longa et brevis, ut apud nos: interim pro syllaba quam nomine suo exprimit (i. e. *ου*) posita est. De Institut. Orator. lib. i. p. 59. edit. 1714. And *Marius Victorinus* saies: O similiter quoque cum esset unum brevem et idem faceret longam syllabam: præterea exprimeret vocem quæ apud eos (Græcos) pro ὁ et ὅ scribitur *ου*. Significaveram priusquam Græcis inter vocales repertæ sunt H et Ω, vicem earum tam apud illos quam apud nos expleffe E et O. O etiam scribi solitam pro syllaba *ου*.

(67) In a *Teian* Inscription, above two thousand Years old, and before the Reign of *Antiochus Soter*, and four hundred Years or more before the *Christian* Æra, we have the *Cadmean* Writing of *o* for *ου* constantly, and also the Junction of the Article with the Noun or Verb in one Word, as; ΤΟ-ΚΕΙΝΟ for τὸ ἐκείνῃ, and ΜΗΠΟΙΗΣΕΑΝ for μὴ ποιήσαν, where *e* is also wrote for *ει*. Apud Chishull's Antiq. Afiat. p. 98. And in the still older *Sigeian* Inscription: ΤΟ ΗΕΡΜΟΚΡΑΤΟΣ ΤΟ ΠΡΟΚΟΝΗΣΙΟ: and in the *Delian*, Ο ΑΥΤΤΟ ΛΙΘΟ. And in the ancient *Sandwich* Marble, which is an hundred and ten Years older than the *Parian* Marbles of the *Attic* Æra, O is constantly wrote for *ου*, as, ΑΠΟ ΚΑΛΛΕΟ, (i. e. Καλλέῃς)—ΜΕΧΡΙ ΤΟ ΑΠΟΔΟΝΑΙ for τῷ δαπνδάναι; and *os* for *ους*, as ΘΕΟ-ΚΥΔΟΣ for Θεοκύδης, etc. And in the *Farneſian* Column, ΟΔΕΝΙ is wrote for οὐδέναι. The learned Doctor *Taylor* having observed, that in the Time of *Philip* King of *Macedon* the *o* was always wrote for *ου*, after some
another

another amongst the *Latin Nations of Italy*. Some of them used the u for the o, and others the o for the u, that is, they confounded the Pronunciation of them, and by that means confounded them in writing. *Priscian* (68) saies from *Pliny*, that the *Umbri* and *Tuscans* had not

Years the Diphthong *ou* appeared in Inscriptions, in the Reign of *Antiochus Soter*, who began to reign in the Year before *Christ* 280. Comment. ad Marmor. Sandvic. p. 9. and then and after it was constantly used, as appears from the Decree of the *Sigeans*, in honour of *Antiochus Soter*, in the Year before *Christ* 278. Chishull's Antiq. Asiat. p. 49. And the *Parian Marble* of the *Attic Æra*, made in his Reign, and the League of the *Magnesians* and *Smyrneans*, in the Year before *Christ* 244. Marm. 1^m. And as there is no Evidence of the Diphthong *ou* being used before the Time of *Antiochus Soter*, we may, with Probability, infer, that the white Marble in Bass Relieve, which is in the Museum of the Earl of *Pembroke*, and is wrote, ΒΟΥΣΤΡΟΦΗΔΟΝ, and was copied on a Plate engraved by *John Lyons*, and printed June 24, 1746, is not much older than the Reign of *Antiochus Soter*, and may be later, though it is wrote in the old *Cadmean Letters*, and the same with those of the *Sigean* Inscription: for this Marble has the Diphthong *ou* in two Words, viz. ΑΙΟΥΤ and ΠΕΝΤΑΟΥΟΥ. The *υ* is peculiar, and more like the *Phœnician Lamed* than the *Greek Lambda*. However, some think the Inscription of this Marble spurious, for what Reason I know not.

(68) O aliquot Italiæ civitates, teste Plinio, non habebant; sed loco ejus ponebant u, [see Festus voce *Orcum*, inter Auctores Ling. Lat.] et maxime Umbri et Tusci, lib. i. fol. 4. Thus the *Tuscans* wrote *Castur* for *Castor*. (see Chishull Tab. post. p. 24.) *Priscian* adds: Et pleraque quæ apud Græcos nominativum in os terminant, o in u convertunt apud nos: ut Κύρος, *Cyrus*, etc. Multa præterea vetustissimi etiam in principalibus mutabant syllabis, *gungrum* pro *gongrum*; *cunchim* pro *conchim*; *huminem* pro *hominem*, proferentes; *funtres* pro *fontes*; *frundes* pro *frondes*, etc. V quoque multis Italiæ populis in usu non erat; sed e contra o. Unde Romanorum quoque vetustissimi in multis dictionibus loco ejus o posuisse inveniuntur: *poblicum* pro *publicum* (f. *poblicom*. Vid. apud Montfauc. Dissert. de priscis Gr. et Lat. lit. p. 563.) *polchrum* pro *pulchrum*, (f. *polchrom*) et maxime Digamma antecedente hoc faciebant: ut *servos* pro *servus*, *volgos* pro *vulgus*, *Davos* pro *Davus*, [so *voltur*, *volvont*, Virgil. *Æn.* vi. 597, 616. and so *Ennius* frequently. See Sylburg. Not. on the old Roman Laws, at the End of *Dionysius Halicarnassensis*, p. 784.] This was to avoid Vowels of the same Sound, or the same Vowels coming too near together. But it was only the V Vowel for which the O was used. The Reason of it *Terentius Scaurus* observes, viz. that the Ancients, not knowing that V was used as a Consonant before another V, wrote an O instead of it, as *equos*, *servos*, *avos*, etc. for

the Letter o, but used u instead of it. Other People of *Italy* used the o instead of the u. But both the Vowels were in their oldest Alphabets, and undoubtedly also used in many Words, though frequently confounded.

Of the Letters Y and I.

The *Phœnician* Vau served both for V Vowel and V Consonant: but when the *Æolians* and *Etrurians* had the Digamma instead of the V Consonant, from whom the *Latins* received it, the Vowel V was put at the End of the Alphabet, and was the *Greek* Υ or υ *psilon*; and the *Latin* Y was derived from it: and was intended to express a Sound between the I and V. At first it was pronounced like V, and afterwards like I. *Petrus* (69) *Diaconus* the Grammarian saies, that *Augustus* first took the Letters Y and Z from the *Greeks*, which were not used by the *Romans* before his Time: but instead of them they wrote SS for Z, and I for Y. *Priscian* (70) saies, it was added to the five *Latin* Vowels for the sake of rendering *Greek* Names: in which they thought the *Greek* Υ was more properly rendered by the Y than by the V or I.

The Letter Y has been commonly ascribed to *Pythagoras*, as if he first invented it, and that it was not before in the *Greek* Alphabet: and this has been inferred from a Verse in the *Catalects* of *Virgil* (71),

equus, servus, avus, etc. Apud *Putsch*. *Grammat.* p. 2251. To the foregoing we may add other Words out of the xii Tables, where *molier* is wrote for *mulier*; *ofocapitor* for *usucapitor*, and *noctebos* for *noctibus*. So also, *Hecoba* et *notrix* for *Hecuba* and *nutrix*; *dederont, probaveront*, for *dederunt, probaverunt*. *Quintil. Inst. Orat.* lib. i. c. 4. p. 30. And in a Decree of the *Roman* Senate, wrote an. urb. 368. *æquom* is wrote for *aquum*; *nonciata* for *nunciata*; *publicæ* for *publicæ*. *Gruter. Inscript.* tom. i. p. 499.

(69) A Græcis duas *Augustus* literas mutuavit Romanis, Y et Z; et hæc usque ad *Augusti* tempus non scribebantur: sed pro Z duas SS ponebant, pro Y vero I scribebant. *Inter Auctor. Ling. Lat.* p. 1498

(70) Sunt igitur vocales numero quinque, A, E, I, O, V, utimur autem etiam Y Græcorum causa nominum. So they wrote *Phryges*, not *Pbruges*, etc. *Gram.* lib. i. fol. 2.

(71) *Litera* *Pythagoræ* discrimine secta bicorni. And *Persius* saies of it:
Et tibi quæ *Samios* diduxit *litera* ramos,
Surgentem dextro monstravit limite callem. *Satyr.* iii.

concerning

concerning the Letter Y, which is at the End of *Servius's* Edition, and from other Authors. But as the Υ was undoubtedly an old *Cadmean* and original *Greek* Letter, and was in all the oldest Alphabets both *Greek* and *Latin*, *Pythagoras* could not be the Inventor of it. All that can, with Probability, be ascribed to him, is, altering the old Form of that Letter, which was like the *Latin* V, by lengthening one of the Branches, or adding an I at the Bottom, or Angle : or perhaps *Pythagoras* only put a mystical Meaning upon the Form of this Letter ; as if its two Branches denoted the different Paths of Virtue and Vice, one leading upright to the right hand, the other declining on the left. *Petrus* (72) *Diaconus* so understands it. The principal *Roman* (73) Writers and Grammarians agreed, that the *Latin* V supplied the Sound of the *Greek* Υ , though it had also a different Sound when a Consonant ; and this appeared from their rendering the Υ in *Greek* Words by the *Latin* V. But after the *Romans* had applied themselves to the Study of the *Greek* Language, they then, in expressing *Greek* proper Names, used the *Greek* Υ *psilon* instead of their own V : and so wrote *Phryges*, *Pyrrhus*, etc. for *Phruges*, *Purhus*. But *Donatus*, on the *Hecyra* of *Terence*, Act. i. Scen. 2. saies, the Ancients in proper Names wrote V for the *Greek* Υ , as *Musia*, *Suria*, etc. and not *Myfia*, *Syria*, etc. So that the *Latin* Y is not really a new Vowel, but a different Form of the old V, made in Imitation of the *Greek* Υ , and in order to express the Sound of it in some Words. This seems to be the whole Mystery of the *Latin* Y.

It is certain, that in ancient Times the *Latins* (74) supplied the *Greek* Υ by their V in *Greek* Words made *Latin* : and the *Greeks* ren-

(72) Y humanam vitam significat. Hac Pythagoras Samius primus formavit vitæ cursum. Nam primam ætatem, quippe quæ adhuc sine vitiis est, inferiori parti hujus literæ dedit : bivium quod super est adolescentia cepit ; cujus dextera pars ardua est, sed ad beatam vitam tendens ; sinistra facilior, ad malum vergens. Int. Auct. Ling. Lat. p. 1498.

(73) *Terentianus Maurus* is one ; and *Velius Longus* from *Verrius Flaccus* saies : Videtur eandem esse apud nos V literam quæ apud Græcos Υ : namque his exemplis argumentatur : quod illi dicunt $\kappa\acute{\upsilon}\mu\iota\nu\omicron\nu$, nos *cuminum* ; quod illi $\kappa\upsilon\pi\acute{\alpha}\rho\epsilon\sigma\sigma\omicron\nu$, nos *cupressum*, and so in a thousand other Words.

(74) What *Terentianus Maurus* saies in the following Trochaics, is right :

dered also the *Latin* V Vowel by their Υ , and the V Consonant by the Diphthong *ou*, or by the Digamma.

This is confirmed by (75) *Cicero*, who saies, *Ennius* always wrote *Purum*, never *Pyrrum*; *Phryges*, not *Pbryges*; for they did not use the *Greek* Letter: but in his Time they wrote *Pbryges* and *Pyrrhum*, as more melodious. The same is attested by *Q. Terentius* (76) *Scaurus*: and the *Greek* Υ , or Y, was used only by later *Latin* Writers, and probably not long before the Age of *Augustus*; though he was not the Inventor of it, or first introduced it amongst the *Romans*, as is evident from the Observation of *Cicero* above-mentioned. And it is plain, that the old *Latins* thought their Vowel V agreed in Sound with the *Greek* Υ *psilon*; and that they had no Occasion to make another Letter to represent it.

Of the Latin Vowels, etc.

The *Latins* had their Letters from the *Greeks* before the *Greeks* had any double Letters, or had found out their long Vowels H and Ω . So all the Vowels amongst the *Latins* continued to be ambiguous, either long or short, without Distinction, for many Ages. And though the *Greeks* had invented a long E, viz. H, and long O, viz. Ω , which was done by *Simonides*, who formed them by only doubling the E and O, and joining two together, as H and o-o: yet they never thought of distinguishing in writing the long and short A, I, Υ , which always remained of ambiguous Quantity in themselves; and their Quantity in

Tertiam Romana lingua quam vocant Υ non habet:
Hujus in locum videtur V Latina subdita,
Quæ vicem nobis rependit interim vacantis Υ ,
Quando communem Latino reddit et Græco sonum.

(75) *Purum* semper *Ennius*, nunquam *Pyrrum*—*Phryges* non *Pbryges*, ipsius antiqui declarant libri: nec enim Græcam literam adhibebant—tamen et *Pbryges* et *Pyrrhum* aurium causa dicimus. In Oratore.

(76) Υ literam supervacuum Latino sermoni putaverunt, quoniam pro illa V cederet: sed quum quædam in nostrum sermonem Græca nomina admixta sint, in quibus evidenter sonus hujus literæ exprimitur, ut *hyperbaton*, *hymnus*, *hyacinthus*, et similia; in eisdem hac litera necessario utimur. See *Mekerchus* concerning this Letter, De Ling. Gr. vet. Pronunciat. c. xxxii.

particular

particular Words was known and fixed by Use of speaking only. But the *Latins* in Time distinguished their long from their short Vowels by doubling (77) the Vowels when long, or writing AA, EE, etc. to denote the long A or long E. Afterward, to save the Trouble of writing double Vowels, they put a small Line over those which were pronounced long, as, \bar{A} , \bar{E} , \bar{O} , \bar{V} . They distinguished the *i* by lengthening the Form of it when it was long: so a short *i* was wrote less than a long *I*.

Concerning the small Lines drawn over long Vowels, *Quintilian* (78) observes, that it was sufficient to write them only over Syllables of Words which were ambiguous, and to distinguish the Sense of some Words from others which consist of the same Letters, (as *venit* and *venit*; *legit* and *legit*; so *Terentius Scaurus apud Putsch*. p. 2264) as also the Ablative Cases of Words whose last Syllable is long, when that of the Nominative Case is short.

The doubled Letters are found in ancient Manuscripts and Coins, as VAARVS (79) for VARVS; and MEHE for ME: so in ancient Coins the long E is expressed by doubling it, as SEEDES for SEDES; FEELIX for FELIX: and we find the doubled V to express the long one in the brass *Fulvian* Table: P. MVVCIO COS. for MVCIO. and IVVSQ; for IVS-Q;: and in *Ennius* we read, *qui fuuimus ante Rudinei*, (Fragm. p. 208.) where the short V is made long by being doubled. *Fuuiſſet*, (*Ennius* ap. A. Gell. noct. Attic. lib. xii. c. 4.) *babuuerit*, *fuuerit*. (ap.

(77) *Victorinus Afer* ſaies: Nævius et Livius cum longa ſyllaba ſcribenda eſſet, duas vocales ponebant. *Quintilian* ſaies: Uſque ad Accium et ultra porrectas ſyllabas geminis vocalibus ſcripſerant. *Inſtitut. Orator. lib. i. c. 7. p. 70. edit. Var.* Attius or Accius flouriſhed an. urb. cond. 614. ant. Chriſt. 139. *Livius Andronicus* flouriſhed in the Year before Chriſt 240, and was ſomething older than Nævius, who flouriſhed an. urb. cond. 519, ante Chriſt. 234.

(78) Neceſſarium, cum eadem litera alium atque alium intellectum, pro-ut correpta vel producta facit; ut *malus*, utrum arborem ſignificet an hominem non bonum, apice diſtinguitur. *Palus* aliud priore ſyllaba longa, aliud ſequenti, ſignificat: et cum eadem litera nominativo caſu brevis, ablativo longa eſt, utrum ſequamur, plerumque hac nota monendi ſumus. *Inſtitut. Orator. lib. i. c. 7. p. 57, 58.*

(79) *Quintil. Inſt. Orator. lib. i. c. 5. p. 37. edit. Gibſon.*

Plaut.)

Plaut.) *Lucretius* has, *fluuida*; and *Lucilius* wrote *luuit*, etc. These Examples shew, that the ancient *Latins*, to express a long V, or to render a short one long (80), doubled it. They also used the double V to express the Sound of the (81) *Greek* Diphthong *ov*: and *Victorinus* (82) saies, the *Latins* added O to V to express the long V. *Ennius* has *Ioure* for *Iure*, in his *Annals*, (Fragm. viii. p. 141.) and in an ancient Decree of the *Roman* Senate, in the Year of *Rome* 368, we read *Indoucebamus* for *Inducebamus*. (Apud Gruter. Inscript. tom. i. p. 499.)

Terentius Scaurus (83) would have the long I lengthened in writing to distinguish it from the short one; and he thinks, the other Vowels which are long by nature, should not be doubled, but marked with an Accent for Distinction from the short ones. Others (84) set an E before the I to denote its being long: and sometimes the lengthened I stood for two II.

(80) See Spanhem. de Præstant. et Usu Numism. p. 79.

(81) *Terentianus* saies:

Græca diphthongus sed OR literis nostris vacat:

Sola vocalis quod V V complet hunc satis sonum.

(82) Inde scriptum legitis *Loucetios*, *Nountios*, *Loumen*, etc.

(83) Super I literam apex non ponitur; melius enim I in longum producit. Cæteræ vocales, quia eodem ordine positæ diversa significant, apice distinguuntur. Apud Putsch. 2264. Again *Terentius* notes: Per adjectionem illa videntur esse vitiosa, quod Accius geminatis vocalibus scribi natura longas syllabas voluit; cum alioqui adjecto vel sublato apice longitudinis et brevitatis nota possent ostendi. Ibid. p. 2255.

(84) In the very ancient *Duilian* Pillar, wrote in the first *Punic* War for a naval Victory gained by the *Romans* under *Duilius* over the *Carthaginians*, in the Year 260 before the *Christian* Æra, we read PRIMOS, and CARTHAGINENSIS, and CASTREIS, and SOCIEIS. And in a far older Inscription in Gruter, tom. i. Inscript. p. 499. which was wrote an. urb. 368, and the Year before *Christ* 385, we read VTEI for VTI. DEIXSISTIS. VOBES. EIEIS. etc. In the xii Tables, in the Year before *Christ* 451, we find TERTIEIS for TERTIIS. This was owing to the Pronunciation of the long I, like the *Greek* EI, and it was reciprocally wrote EI both by *Greeks* and *Latins*. Thus λείβω, libo, λείβον, lilium, etc. Ἀντωνεύνομος, Antoninus, Λαλῆνός, Latinus; so also Νῆλος, Nilus, εἰκὼν, icon, εἰδωλον, idolum. See Lipf. de Pronunciat. p. 92, 93. In ancient Coins we read, LEIBERTAS, EIDVS, PREIMVS, etc. Spanhem. de Præstant. et Usu Numism. p. 80. *Varro* wrote, ANTIQVEIS,

Of the double Consonant Letters, Z, Θ, Ξ, Φ, X, Ψ, Q.

Dionysius of Halicarnassus tells us, that Z is (85) compounded of S and D; but his present Text seems to be wrong, and he probably wrote that Z was compounded of D and S: as the rest, compounded with S, has that Letter in the last Place: so KS made Ξ, ΠS made Ψ: but chiefly because the Sound of this compound Consonant was by the Ancients, as *Dionysius* and *Quintilian* tell us, said to be most sweet and harmonious: but ΣΔ cannot be pronounced so easily and with so agreeable a Sound as (86) ΔΣ. And the Error of later Grammarians, in supposing Z to be ΣΔ, might arise from the rough *Doric* Pronunciation, who wrote *συνδω* for *συνδω*. But *συνδω* is softer and sweeter than *συνδω*, etc. *Dionysius* (87) saies, that of the three double Let-

LITEREIS, and DIIS INFEREIS. De Ling. Lat. lib. v. p. 50, 51. *Marius Victorinus* saies: Nævius et Livius cum longa syllaba scribenda esset, duas vocales ponebant, præterquam quæ in I literam inciderant: hanc enim per E et I scribebant. Apud *Putsch*. Gram. p. 2456. So *Ennius* has *lacrumeis*, etc. perpetually in his Poems. And *Terentius Scaurus* writes: Lucilius, ubi I exile est, per se jubet scribi; at ubi plenum est, præponendum esse E credit. Apud *Putsch*. Gram. p. 2255. But *Lucilius* also wrote a long I when it was long in Quantity, or by Nature. *Fragm.* p. 44, 45. Lastly, the long, or lengthened I, is wrote for two, or I, I, on an old Marble, viz. MANVBIS for MANVBIS; and the common sepulchral Title is, DIS MANIBVS. In one of *Gruter's* Inscriptions we read FILIS for FILIIS. p. 16. *Inscript.* xii. And several times in the *Pisan* Inscription, *Chishull*. p. 189, where generally the I, when long, is wrote I, the Vowel being lengthened. See *Norif. Cenotaph.* Pis. p. 455.

(85) Τὸ μὲν Ζ ἄφ' τῶ Σ καὶ Δ. De Struct. Orat.

(86) Yet an ancient *Træzenian* Coin in *Goltzius* is inscribed, ΣΔΕΥΣ ΕΛΕΥΘΕΡΙΟΣ, as *Spanheim* observes, De Præstant. et Ufu Numism. p. 76. yet ΔΣΕΥΣ is certainly easier and softer in Pronunciation. The learned Mr. *Chishull* thinks, the Z was sometimes ΣΔ and sometimes ΔΣ, which he gathers from the *Æolic* writing *πᾶπεδα* for *πᾶπεζα*, *δουγος* for *ζυγος*: also *Σδω* and ΔΣΕΥΣ for Ζω. *Inscript.* Sig. p. 23. But as the *Æolic* and *Doric* Pronunciation was rough, and so the ζ might be resolved into σδ in that Dialect, yet it is probable, that the ancient *Attics* and *Ionics* pronounced it as δσ, and that it was originally derived from these Letters: or was only a softer sibilant S.

(87) Τὸ Ζ μᾶλλον ἡδύνηται τῶ ἀκοῶν ἢ ἐτέρων. De Struct. Orat. p. 100.

ters

ters the Z is the sweetest to the Ear : and *Quintilian* (88) instanceth the Sweetness of Z in *zephyris* and *zopyris* : but sd can hardly be pronounced in the Beginning of these Words ; but ds is sweet and harmonious : so *dsephyris* and *dsopyris* is easy and smooth ; but *sdephyris* and *sdopyris* is very harsh and barbarous in Sound. And this explains the Meaning of *Quintilian*.

The other double *Greek* Letters were compounded of TH, ΚΣ, ΠΗ, ΚΗ, ΠΣ. The Q, though reckoned a double Letter, CV, was

(88) Nescio quomodo velut hilarior protinus renidet oratio, ut in *zephyris* et *zopyris*, quæ si literis nostris scribantur, furdum quiddam et barbarum efficient. Institut. Orator. lib. xii. c. 10. The first Edition of *Quintilian* by *Jenson* 1471, reads the last Words better, viz. furdum *quidem* et barbarum efficient *sonum* : and *sonum* is added in the *Bodleian* Manuscript, and in the Edition of *Sichard* 1521, and in the *Parisian* 1542 ; and the Sentence is imperfect without it : and *quidem* is also right.

(89) Τὸ Ξ ἔκ τῶν Κ καὶ Σ. Τὸ Ψ ἔκ τῶν Π καὶ Σ, etc. *Dionys. Hal. de Struct. Orat.* p. 98. But these Letters were also expressed by ΧΣ and ΦΣ, as we find in the ancient *Athenian* Inscriptions, mentioned by *Spon. Miscel. Erudit. Antiq.* p. 315, 316. where the Ξ is constantly ΧΣ. So ΑΝΑΧΣ. ΑΛΕΧΣΙΠΠΟΣ. ΧΣΕΝΤΙΛΛΟΣ. and other Words in like manner. So likewise ΟΦΣΙΑΔΕΣ for ὀψιάδης. And *Monfaucon* in his *Palæograph.* Gr. p. 139, 140. thinks these to be right, and ΧΣ to be Ξ, and ΦΣ to be Ψ, but no doubt they were expressed by ΚΣ and ΠΣ also. It is also observable, that the L is wrote in the old *Latin* Form. *Priscian* observes : X (i. e. Ξ) etiam duplicem loco C et S (i. e. the *Greek* ΚΣ) vel G et S (i. e. the *Greek* ΓΣ) postea a Græcis inventam assumpsimus. *Gram.* p. 2. This is evident from the oblique Cases of Words ending in x, or Ξ, or Ψ, which shew the simple Letters of which they are compounded, viz. *Dux, ducis, rex, regis* : which shew the x of the first was originally cs, and of the other Word was gs. So in *Greek* Words, the Genitive σαρκός shews the Ξ of the Nominative to have been in its primitive Orthography, σάρκς. The Genitive φλογός shews the Nominative to have been φλόγς. Likewise the Genitive ὀπός shews the Ψ in ὀψ to have been originally ΠΣ. The *Latins* sometimes in their Coins put S after X ; so CAPPADOXS. FELIXS. AXSIVS. ALEXSANDREA. MAXSVMVS. *Spanhem. de Præstant, et Ufu Numism.* p. 79. And in an ancient Inscription in *Gruter, tom. i. p. 499.* which was wrote in the Year before *Christ* 385, we read DEIXSISTIS for DIXISTIS. *Plutarch* resolves Φ into ΠΗ, and Χ into ΚΗ. *Sympos. lib. ix. quæst. 3.* See *Scaliger's Animadvers.* in *Euseb. Chron.* p. 113. *Marius Victorinus* saies : Θ, Φ, Χ, priusquam a *Simonide* inveni-
rentur, exprimebant T, et juxta Π et Κ aspirationis notam ponendo. But *Suidas* more truly ascribes these three double Letters to *Palamedes*. *Marius*
anciently,

anciently, when used, pronounced like C. The *Sabins* and *Etrurians* never used it, as (90) *Cato* tells us. But it was an ancient *Latin* Letter, though not in the primitive *Latin* Alphabet, and was derived from the *Phœnician* ϱ Quof.

In the Inscription at *Adule* the *Greek* Z is wrote Ξ , after the antique manner, by which it was distinguished from the *Ionic* H, wrote in an upright Position. Thus also it is wrote in several other old Inscriptions, particularly in the *Sigean* Decree; and also in an Inscription on a Stone of the *Milesian* Temple, which was the Chapter of a Pillar: and in a still older *Teian* (91) Inscription, made above two thousand Years ago, and mentioned above. This Form of it is also found in an ancient *Attic* Inscription of *Wheler's*, mentioned in (92) *Spon's* Itinerary. And this was the oldest Form of it, which was afterward changed into the Figure Z.

Some may think the Letter Q to have been in the primitive *Latin* Alphabet, because in *Putschius*, p. 2458. the precise Alphabet of the

Victorinus gives a very precise Resolution of the Ξ and Ψ : Græci priusquam recipere in ordinem literarum Ξ et Ψ , eas quidem voces in quibus apparebat Γ , (sc. in declinatione) ut $\alpha\iota\zeta$, $\alpha\iota\gamma\omicron\varsigma$; $\phi\lambda\omicron\zeta$, $\phi\lambda\omicron\gamma\omicron\varsigma$; et similia, scribebant per $\gamma\sigma$, in quibus vero incidebat K, ut $\alpha\nu\alpha\zeta$, $\alpha\nu\alpha\kappa\omicron\varsigma$; $\delta\omicron\nu\alpha\zeta$, $\delta\omicron\nu\alpha\kappa\omicron\varsigma$; et similia, per κ et ς . In quorum declinatione inerat ϵ , ut $\alpha\rho\alpha\psi$, $\alpha\rho\alpha\epsilon\omicron\varsigma$, per ϵ et ς ; et in quibus π , ut $\kappa\omicron\kappa\lambda\omega\psi$, $\kappa\omicron\kappa\lambda\omega\pi\omicron\varsigma$, per π et ς . Similiter nostri voces, quæ in x literam incidunt, si in declinatione earum apparebat g, scribebant g et s, ut *conjugs*, *legs*, et similia. Et quæ voces ψ literam habent, hæ per b et s scribebantur, si in declinatione acciperent b, ut *cælebs*, *cælibis*; *plebs*, *plebis*. Posteaquam a Græcis ξ , et a nobis x recepta est, abiit et illorum et nostra perplexa ratio. Apud *Putsch*. Gram. p. 2465, 2466. All which is judiciously observed.

(90) De Q dicit *Cato*: Quirinalis a Junone Sabinorum Dea, quam illi *Curitim*, id est, Hastam tam Junonem vocant: etenim hastam *Curim* et *Curinam* proferunt: quia his (Sabinis) simul et Hetruscis non est litera Q, sicut Romanis. Inde *Quirites*. Orig. lib. p. 20. de Etymol. See *Pomp. Fest.* voce *Curis*. and *Dionys. Halicar.* Antiq. Rom. lib. ii. p. 112, 113. De Q vid. *Morestell.* de Feriis Rom. lib. clviii, clix. who observes, that C was anciently used for Q, as in an ancient Coin of *M. Agrippa* AECORIS is wrote for AEQVORIS: and *Victorinus* relates, that *Nigidius Figulus* never used it in his Commentaries. He was contemporary with *Varro*.

(91) *Chishull.* Antiq. Afiat. p. 78, 278, 50, 91.

(92) P. 5, 6. in Excerpt. ad fin. *Meurs.* Thesei.

original *Latin* and *Roman* Letters, borrowed from the *Greeks*, is set down from *Marius Victorinus*, viz. A, B, C, D, E, I, K, L, M, N, O, P, Q, R, S, T. These make sixteen Letters, the same Number which were in the *Cadmean* Alphabet, besides the Aspirate H, which *Victorinus* did not esteem to be a Letter, but only a Note or Mark of Aspiration.

But this was not the true Alphabet of *Victorinus*; for the Q, which is added, was not a primitive Letter, and V, which is left out, undoubtedly was. This Error was not *Victorinus's*, but his Transcriber's, by which *Scaliger* was deceived, and thought the *Latins* had not the Vowel V.

But *Marius Victorinus* (93) saies immediately after, that V was a *Latin* Vowel, as it was amongst the *Greeks*; and he saies it stood in the same Order of Place with the *Greek* Υ, and that it was made from it by cutting off the Bottom straight Line. But he allows neither G nor Q to be original *Latin* Letters, and C supplied the Place of G.

So the original *Latin* Alphabet, as *Victorinus* represented it, was: A, B, C, D, E, (H) I, K, L, M, N, O, P, R, S, T, V. These were the primitive *Cadmean* Letters, and no others.

I was surpris'd to find so learned and exact a Writer as the Reverend Mr. *Swinton* (94), should assert, that the Letters, B, G, D, were not in the old *Roman* and *Etrurian* Alphabet. For this he cites *Priscian* (95); who saies no more than that these three Letters are of a middle Sound between aspirated and unaspirated Letters.

(93) Græci vocales haberent totidem quot et nos: a, e, i, o, v.—Sed nec G quidem nec Q Latinus sermo introduxit; ex quibus Q et fuisse apud Græcos.—Nunc enim apud Græcos juxta Π est posita. Q was therefore G, called *Koppa* in the *Greek* Alphabet, and was only an old numeral Letter for 90, and derived from the *Phœnician* *Koph* or *Quof*, which was not a *Cadmean* or *Pelasgic* Letter, nor in the old *Etrurian* Alphabet: and it was placed in the *Greek* Alphabet after *Sanpi* Ϟ, and before *Ro* Ϙ.

(94) Elementa B, G, D, prisco Romanorum Alphabeto, pariter ac Etruscorum primigenio defuere. De prisce. Roman. lit. Dissert.

(95) Inter C sine aspiratione et cum aspiratione est G, inter T quoque et TH est D, et inter P et PH. five F, est B. Sunt igitur hæ tres, hoc est, B, G, D, mediæ, quæ nec penitus carent aspiratione, nec eam plenam possident. Institut. Grammat. fol. 3.

The

The Letters may be placed, according to *Priscian's* Meaning, in the following manner, viz.

Unaspirated Letters.	Middle.	Aspirated.
P	B	PH
C	G	CH
T	D	TH

Now would any suspect or conclude, with Mr. *Swinton*, that *Priscian* supposed B, G, D, not to be primitive *Latin* Letters, any more than P, C, T? There is exactly the same Reason for both, but none for either. And B, G, (*i. e.* Gamma) and D, are as ancient Letters as any which ever were in the primitive *Latin* and *Etrurian* Alphabet, (excepting that C was used for G or Γ) and not only *Priscian*, but all Grammarians, before and after him, accounted them to be so; and B and D were always reckoned amongst the sixteen original Letters. So that I wish Mr. *Swinton* (96) had not alledged the Authority of *Priscian* for excluding B, G, D, out of the primitive *Roman* and *Etrurian* Alphabet. *Priscian* does nothing like it, or ever supposes any of them, though the G was later than the rest of the original Alphabet.

I shall offer some further Observations on the *Latin* Z, X, Y, Q. *Cassiodorus* (97) saies, that Z is not to be found in the ancient Writings of the *Latins*, who used a double SS instead of it.

Peter Diaconus (98) relates, that the Letter X was introduced into the *Roman* Alphabet in the Time of *Augustus*, and that before they wrote C and S for it: that *Augustus* also added two other Letters from

(96) Grammatici enim tam præclari autoritate fultus, B, G, D, literas non fuisse Romanorum priscas, nedum primævas pronunciare haud subve-rear. Ubi sup. p. 11, 12.

(97) Z in antiquis libris Latinorum scripta non est, sed pro illa duo SS ponebantur. Ex Curtio Valeriano apud Putsch. p. 2289.

(98) X litera usque ad Augusti tempus non erat; sed pro ea C et S scribebant.—A Græcis duas Augustus literas mutuavit Romanis Y et Z: et hæ usque ad Augusti tempus non scribebantur, sed pro Z duas SS ponebant, pro Y vero I scribebant. Inter Auct. Ling. Lat. p. 1498.

the *Greeks*, viz. Y and Z; and that before SS was wrote for Z, and I for Y.

Ifidore (99) observes, that neither the *Greeks* nor *Hebrews* have the Letter Q; and that it is not used in any Language but the *Latin*: and that the Ancients always expressed it by C. Concerning the Letters X, Y, Z, he saies the same with *Peter Diaconus*. But they are both of them mistaken with respect to the Letter X, which was used in public Inscriptions long before the Age of *Augustus*. In the *Duilian* Pillar, inscribed in the Year of *Rome* 494, and in the Year 259 before the *Christian* Æra, we read, EXEMET (1). MAXIMOS. EXFOCIUNT. The Y also was used before the Reign of *Augustus*, as I shewed from *Cicero*, though probably it was not much older. *Diomedes* (2) saies, that before the Invention of the Letter X, the Ancients wrote G and S, or C and S, instead of it.

Priscian (3) saies, X was the last *Greek* Letter taken into *Latin* Words: it was called *Ix*, not *Ex*, because in the *Greek* Alphabet it ended in *i*, and was called *Xi*: before the Use of it the *Latins* wrote CS or GS instead of it. But *Priscian* (4) is mistaken in supposing X to be used by the *Latins* later than G; and in making G an original *Latin* Letter, and K not. For he discards from the Number of his sixteen primitive Letters, taken from the *Greeks*, F, H, K, Q, X, Y, Z.

(99) Q literam nec Græci sonant nec Hebræi. Exceptis enim Latinis nulla alia lingua hanc habet.—Unde et ipsa supervacua est vocata, quia per C cuncta veteres scripserunt. X litera usque ad Augusti tempora nondum apud Latinos erat, sed pro ea C et S scribebant. Orig. lib. i. c. 4. p. 822.

(1) See more Examples in *Noris's* Cenotaph. Pisan. p. 447—449.

(2) X duplex est: ante quam inventam G et S vel C et S veteres scriptabant. Z consonans semivocalis duplex,—pro hoc veteres duabus SS utebantur: ut *Messentius*, etc. *Grammat.* lib. ii. c. 1.

(3) X novissime a Latinis assumpta post omnes ponitur literas quibus Latinæ dictiones egent. Lib. i. Gram. fol. 2. *Priscian* knew, that Y and Z were added after X; but these were added only on account of *Greek* Words. Y et Z Græcorum causa ascivimus nominum. Ibid. So X was the last Letter used in *Latin* Words. *Priscian* adds: X ab i inchoat. Id etiam *Eutropius* confirmat, dicens: Una duplex X est, quæ ideo ab i incipit, quia apud Græcos in eandem definit. Ibid.

(4) Ibid. fol. 2. col. 2.

So.

So his most ancient Alphabet was, A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V. But K was an original *Latin* Letter, and G was not: and *Priscian* did not consider, that G, or the *Greek* Gamma, in the old *Latin* Alphabet was supplied by C, which had the same Sound, and so K was necessary, which had the same Sound that C afterwards had: and when G was added, to preserve the Sound of Gamma, then C was pronounced like K, and made that old Letter useless.

Forms of the oldest *Greek* (5) and *Latin* Letters are the following: A, Δ, B, Λ, Γ, Δ, E, Ξ, H, Θ, I, K, Υ, Λ, Μ, Ν, Ξ, O, Π, Ρ, Σ, S, [C, C,] T, Υ, V, Φ, X, Ψ, ς, Ω, Ω. I have added the *Cadmean* Λ Gamma from the *Sigeon* Inscription.

It is observable, that the ancient *Greeks* had only two Sigmas; one formed like the *Scythian* Bow Σ, the other made like a Curl of Hair S (6), and used by the *Latins*. The C and rounder C seem not to have been used till about forty or fifty Years before the *Christian* Æra, and were probably first used in *Judæa* in writing *Greek* Words; and thence passed afterward into other Provinces of the *Roman* Empire, where the *Greek* Language was used. We find the rounded or semi-circular C, and also the € (the old one was E) in a Medal (7), which has on one Side, BACIAEOC ANTIGONON: the other Side has an old *Samaritan* Inscription: and we find no older with these two *Greek* Letters than this which was struck about the Year before *Christ* 40. But neither the C or € seems to have been used amongst the *Greeks* till after the *Christian* Æra: *Spon* thinks, a little before the Age of the *Antonines*. *Spanheim* thinks, the C was rarely used before (8) the Reign of *Domitian*. But *Scaliger*, in his *Animadversions* on the *Chronicon* of *Eusebius*, p. 109. calls the Sigma C a most ancient

(5) Apud Havercamp. in Sylloge Scriptorum de Pronunciat. Ling. Gr. tom. i. p. 189. Lugd. Bat. 1736. and in old Inscriptions.

(6) Chishull. Sig. Inscip. and Not. p. 21.

(7) Reland. Differt. v. de Numm. Samarit. p. 184. *Antigonus* was the Son of *Aristobulus*, and the last of the *Hasmonean* Princes; and reigned three Years. Joseph. Antiq. Jud. lib. xiv. c. 13. fin. He was made High-Priest in the Year 40 before the *Christian* Æra.

(8) De Præstant. et Usu Numism. p. 54.

Letter, though he owns it to be the latest Sigma. *Salmasius* (9) followed *Scaliger's* Mistake. *Scaliger's* Reason for thinking it older than it was, is, that the *Stibadium*, a semicircular Couch, which was invented by *Eudoxus*, was called *Sigma*. But it does not appear, that *Eudoxus* called it so; or that it was so called for several Ages after him; nor does this Form of the Sigma appear in any *Greek* Inscription before the *Christian* Æra, that I have seen. *Martial* (10) speaks of it, who flourished in the Reign of *Domitian*. *Havercamp* in his Collection, p. 203. has a very ancient *Latin* Inscription, which shews, that the oldest Letters of the *Latins* were the same with the ancient *Greek* Letters. C. PVΛCENTIOS. HER. F. MΛRTE. SΛCROM. etc. Here we may observe several of the old *Greek* Letters, as the V, Λ, S, T, Μ. Also the oldest Way of distinguishing every Word by a Point placed after it, before the other Distinctions were found out: and this was the only Distinction used in the *Roman* Laws of the xii Tables, in the Year before *Christ* 453. and thus the Words in ancient Coins are distinguished.

Of the Greek Dialects.

There were properly no more than (11) two Dialects: the *Ionic* being originally the same with the *Attic*, before the *Ionic* Migration under *Androclus* (12), Son of *Codrus*, in the Year before *Christ* 1070, or 1075. And the *Æolic* was the same with the *Doric*, used all over *Peloponnesè*, and in other Countries: therefore *Pindar* calls his *Doric* Dialect by the Name of (13) *Æolic*. But though these Dialects were

(9) He saies: Sigma Græcum antiquum formatur ut C Latinum. Plin. Exercitat. in Solin. p. 838, and p. 1313.

(10) Adspice lunata scriptum testudine Sigma.

Epigram. lib. xiv. Epigram. 87.

(11) See Strab. Geog. lib. viii. fere initio, and not. ad Marmor. p. 134, 155.

(12) So Strab. Geog. lib. xiv. p. 938. from *Pherocydes*. *Pausanias* saies, *Nileus* and the other Sons of *Codrus* conducted this Migration. Achaic. p. 206.

(13) Olymp. Od. i. and *Eustathius* saies: Πίνδαρος πολλὰ χεῖρ, καὶ τοὶ Δω-
εῖσι γράφων, Αἰολίδα τὴν ἑαυτῶ λέγει μόλις. Dionys. περὶ γλ. § 820.

denominated from the Posterity of *Hellen*, (after their Dispersion in *Greece*) they might probably be much older, and used before their Time; but became distinguished amongst the *Greeks* about the Year before *Christ* 1400, if not a few Years before.

Of the most ancient Ways of Writing.

The *Phœnicians*, who had the first Letters, and the *Egyptians*, who were the first who received them from the *Phœnicians*, wrote from the (14) right hand to the left: and this was the manner of writing amongst the *Hebrews*, and in all the Eastern *Asiatic* Countries. The *Greeks* had their Letters originally from the *Pelasgic Phœnicians*; and the *Pelasgic Arcadians*, who wrote in the *Phœnician* manner, carried this Way of writing, with their Letters, into *Italy* amongst the *Tuscans* or *Etrurians*, as appears from their oldest Monuments. After many Years *Cadmus* brought his new and more elegant *Phœnician* Letters into *Bœotia*: and the *Ionians*, who were the first who received them, varied the manner of writing a little; and wrote in a mixed manner, one Line forward from the left hand to the right, and another backward from the right hand to the left: and so alternately, after the manner of plowing Furrows; from whence it was called (15) *Βασροφηδόν*.

The writing forward from the left hand to the right seems to have been used for Ease and Expedition; and returning the Lines backward from the End was to retain the old and original Way of writing. This Method might have been first used from a superstitious Veneration of the *Heifer* (16), which was the Guide which the *Delphic* Oracle ordered *Cadmus* to follow; and to settle and build a City where it lay down, which was in *Bœotia*.

Or perhaps this manner of writing might be derived from the

(14) Herodot. lib. ii. c. 36.

(15) *Βασροφηδόν*. Οὕτως ἔλεγον, ἵππων ὁμοίως πῶς ἀροτριῶσι βασι ταῖς ἀντιστροφὰς ποιῇ τις. Ἐλεγον δὲ ὅτι τὸ γράφειν τρέπων πιάτω. Hesych. voc.

(16) Apollod. lib. iii. c. 4.

Strophe (17) and *Antistrophe* of the ancient Poets, when they sang the Praises of the Gods, going round their Altars, first from the right hand, then back again from the left.

The manner of writing *Βατροφηδόν* was to begin the first Line at the (18) left hand, and carry it to the right; and then to draw the next

(17) See Hephæst. *Enchirid.* Gr. p. 94. and the Scholia prefixed to the *Olympia* of Pindar. And *Marius Viētorinus* saies: Antiqui deorum laudes carminibus comprehensas circum aras eorum euntes canebant: cujus primum ambitum quem ingrediebantur ex parte dextra *τροφῶ* vocabant: reversionem autem sinistrorsum factam completo priore orbe *ἀνίστροφῶ* appellabant. Dein in conspectu deorum soliti consistere, cantici reliqua consequentur, appellantes id Epodon. Lib. i. p. 74.

(18) Of this we are assured from *Isidore* and *Didymus*. Versus autem vulgo vocati, quia sic scribebant antiqui, sicut aratur terra. *A sinistra* enim ad dextram primum deducebant stylum; deinde convertebantur ab inferiore et rursus ad dexteram versus: quos et hodie rustici versus vocant. *Isidor.* Orig. lib. vi. c. 14. *Didymus*, in *Harpocraton*, in Explication of the Words *ὁ κάτωθεν νόμος*, observes: Διὰ τὸ τὴν δικαστηρίων τὰ μὲν ἄνω, τὰ δὲ κάτω ὀνομάζεσθαι· ἢ διὰ τὸ ἀρχὴν τῆς ἐν τοῖς ἄξοσι γραφῆς Βατροφηδὸν γεγραμμένης τὸν ἀπὸ τῶν ὠνύμων ἀρχόμενον νόμον κάτωθεν ὀνομάζει ὁ Δημοθένης. Ὅτι γὰρ Βατροφηδὸν ἦσαν οἱ ἄξονες καὶ οἱ κύρβεις γεγραμμένοι δεξιῶς ἐν τῷ Ἀπολλοδώρῳ. The Laws of *Solon* were wrote on the Tables called *Axones*; as *Plutarch* tells us in his Life, p. 92. And *Harpocraton* saies the same from *Demosthenes*; and the Author of the *Etymologicon magnum*; and they were set up in the *Prytaneum*: and *Plutarch* saies, there were Remains of them there in his Time. The *Axones* and *Cyrbes* were of different Forms; the first were quadrangular, and the Civil Laws were wrote upon them on every Side: the *Cyrbes* were triangular, and contained the Laws concerning the Worship of the Gods, (and so *Plutarch*, vit. *Solon*. p. 92.) and these were set up in the royal Portico, perhaps of the *Prytaneum*, as *Aristotle* saies in his *Politics*, and *Isocrates* in *Orat. Areopag.* p. 254. edit. Paris. But some Writers confounded the two Sorts of Tables, because Laws were wrote on both of them. The ancient Scholiast upon *Apollonius Rhodius* gives a very precise Account of them: Κύρβεις μὲν ἐν αἰσιν ἀνὰ πᾶσι τοῖς ἑστέροις ἀναγραφῆς, κύρβεις λέγουσιν, ὡς Ἐρτοθένης φησὶ, καὶ οὗτοι ἄξονες καλεῖσθαι Ἀθλῶσιν, ἐν οἷς οἱ νόμοι ἀνέγραπτον. Οἱ δὲ ἀκρεῖστεροι, ἄξονες μὲν τετραγώνους λίθας· κύρβεις δὲ τριγώνους, ἐν ἀμφότεροις δὲ νόμοι ἦσαν γεγραμμένοι Ἀθλῶσιν. *Ad Argonaut.* lib. iv. v. 280. *Eratosthenes* said the *Cyrbes* were triangular; and so *Suidas*, voc. *Κύρβεις*; and *Ælian*, *Hist. Animal.* lib. xv. c. 9. But *Eustathius* makes the *Axones* triangular. *Comm. in Iliad.* Z. p. 489, 490. The *Axones* were made to turn upon an Axis, for the easier reading of them. *A. Gellius* calls them *Axes*,
Line

Line backward to the left hand. Therefore *Vossius*, and the Author of the Dissertation on ancient *Greek* and *Latin* Letters, at the End of *Montfaucon's Greek Palæography*, are mistaken in thinking that in the *Βαστροφηδόν* Way of writing they began the first Line at the right hand, and wrote thence to the left; and then began at the left hand, and wrote to the right. [Gram. lib. i. c. 34. Differtat. p. 554.] The *Sigean* Inscription shews the manner of it; and begins at the left hand.

Pausanias (19) relates, that the Cedar Ark, in which *Cypselus*, who was afterward Tyrant of *Corinth*, was concealed by his Mother after his Birth from the *Bacchiadæ*, who fought his Life, was inscribed with many antique Letters wrote in the *Βαστροφηδόν* Way.

Pausanias thinks the Inscriptions on the Ark were wrote by *Eumelus* of *Corinth*, p. 167. who flourished in the Year before *Christ* 834: and so ancient at least were the Inscriptions: and it is to be observed, that all the Hexameter Verses inscribed on the Ark were wrote straight forward in the *Ionic* manner; and it is probable, that Verses were always wrote in this manner, from the left hand to the right; and that Prose only was wrote in the manner of plowing, or in the *Diaulodromic* manner, as *Pausanias* calls it, that is, running the *Circensian* Races; which was performed by running a Stadium to the Goal, and another back again to the Place of setting out. And it is not improbable but that the writing Hexameter Verses, which were the most ancient Poetry in *Greece*, gave the first Occasion of writing towards the right hand, as being most expeditious.

Noct. Attic. lib. ii. c. 12. See the Notes. And see also *Hesych.* voc. *Κύρβεις*. *Jul. Pollux*, in his *Onomast.* lib. viii. c. 10. p. 952, 953. saies, the *Cyrbes* were triangular, and the *Axones* quadrangular: that they were at first laid up in the *Acropolis* or Castle at *Athens*: and afterwards carried into the *Prytaneum* or Council-House, that all the Citizens might have Access to them: they were made of Wood, Stone, and sometimes Brass.

(19) Τῶν δ' ἐπὶ τῇ λάρνακι ἐπιγεγραμμάτων ἔπεσι τοῖς πλείοσι γεγραμμένοι τοῖς ἀρχαίοις γεγραμμένα. Καὶ τὰ μὲν ἐς δεξιὰ αὐτῶν ἔχον (i. e. some were wrote in strait Lines forward in the *Ionic* Way, these were Hexameter Verses) ᾠήματα ἢ ἄλλα τ' γεγραμμάτων βαστροφηδόν καλῶσιν Ἕλληες. Τὸ δὲ ἐς τοιόνδε ὡς πέρα- τος ἔπεος ἐπιστρέφοντες ἐπὶ τὸ δεξιόν, ὡς περ ἐν διαύλῃ δρόμων. *Eliac.* p. 165.

The Laws of *Solon*, as I have before observed, were wrote in the Βαστοφηδὸν Way ; but the Tables on which they were wrote have been long since lost ; and little remains of this mixed *Ionic* and *Æolic* Writing. The oldest Writing of this Sort known is the famous *Sigean* Inscription, engraved upon a Block of Marble, which was placed before the Door of the Church at *Sigeum*, and is described at large in the learned Mr. *Chishull's Asiatic Antiquities*. It might be engraved and erected about the Year before *Christ* 560 ; and not many Years after the publishing the Laws of *Solon*. There appear in it no other than the original *Cadmean* Letters, with three of *Palamedes*, viz. Φ, Θ, Χ, and the old *Ionic* Aspirate H : so that, no doubt, it was wrote before the Letters of *Simonides* were known or used, which he invented about the Year before *Christ* 530.

There is also an Inscription in the Βαστοφηδὸν Way taken from an antique Marble, which is in the *Museum* of the Earl of *Pembroke* (20). The Letters are in the most ancient Form, and the Words are rendered, viz. " *Mantheus*, the Son of *Æthus*, gives Thanks to *Jupiter* for his " Son's Victory in the [five Exercises of the] *Quinquertium*." These were leaping, running, throwing the Coit, darting, wrestling.

With the Inscription are represented several Figures in Bas-relieve.

In the middle is a *Tripod* of a very curious and peculiar Form, " rising from the three Feet, with three Projections one above another ; " on the uppermost of which is the *Patera*. The Dedication of the " *Tripod*, with the Inscription, is an Expression of the Father's " Thanks to *Jupiter*, who is represented sitting in a Chair, his Head " bound with a Diadem, and a loose Garment thrown over his left " Shoulder, and covering his Knees : and an Eagle resting on the Palm " of his left Hand, as ready to go and come at Command. The other " two Figures represent a Libation made by the Son, standing at a " Distance before *Jupiter*, and washing his Hands in a Bowl set on a " *Tripod* of the common Form."

(20) The Words in the present Form of writing and Letters are : Μάνθεος
Αἴθου ὡχαιρεῖται Διὶ ὅτι νίκη πεντάετος παίδος.

I have

I have observed above, that the Use of the *Greek* Diphthong *ov* in the Inscription, makes it probable, that the Marble and Inscription is not older than the Year before *Christ* 300, if so old.

There are several Inscriptions in *Cadmean* Letters, and in the *Cadmean* Way of writing from the right hand to the left, upon ancient Coins described by the learned (21) *Havercamp*.

His first Coin is inscribed ΝΟΙΖΙΑΥΤ, i. e. ΤΥΛΙΣΙΟΝ, from *Tylis*, a City of *Thrace*, and an *Æolian* Colony. The second is a *Volsan* Coin, inscribed, ΖΕΜΟΤ, i. e. ΠΟΜΕΣ, *Pomesiorum*, and was coined at *Pomesia*, p. 212. The third Coin is of *Minerva*, inscribed ΑΝΙΟΥ, i. e. ΥΡΙΝΑ. *Hyria*, (p. 213.) where *Minerva* was called *Hyrina* was a City of *Messapia*, or *Japygia*, in *Italy*. The Inscription of the fourth, which is a *Rhodian* Coin, is wrote in the same Way.

In a (22) *Raucian* Coin of *Crete* the Inscription is wrote $\begin{smallmatrix} \text{V}^{\text{A}} \text{Q} \\ \text{KIOIN} \end{smallmatrix}$, i. e. PAVKIOIN, *Rbauciorum*.

In a *Melian* Coin in *Havercamp*, Numb. xxvi. the Inscription is made in a very singular manner, viz. on one Side $\begin{smallmatrix} \text{T}^{\text{X}} \\ \text{V}^{\text{H}} \end{smallmatrix}$, i. e. ΤΥΧΗ, *Fortuna*; and on the other Side ΙΛΗΜ in the *Cadmean* Way, for ΜΗΛΙ, i. e. ΜΗΛΙΩΝ, *Meliorum*. The first Part is wrote in the *Indian* Way, as will be shewn presently, which was to write their Words in a Line or Column from Top to Bottom, as $\begin{smallmatrix} \text{T}^{\text{X}} \\ \text{V}^{\text{H}} \end{smallmatrix}$, and so the Word would have been wrote, if the Space of the Coin would have admitted it.

When the *Ionics* began μεταρρυθμίζειν, as (23) *Herodotus* relates, to reform the *Cadmean* Alphabet, and to change the Order of writing and Position of Letters, and to begin from the left hand, which brought in the Βουτροφιδόν Way of writing, cannot be known. But it is probable, that the mixed Way, after the manner of plowing, only prevailed in Prose-writing, and public Inscriptions, and Records: and that

(21) Differt. de Lit. Gr. inter Syllog. Scriptorum de Gr. Ling. Pronun-
ciat. p. 210, etc.

(22) See *Chisbull's* Antiq. Asiat. p. 126. and *Havercamp*. p. 229. See
more in *Spanhem.* de Præstant. et Usu Numism. p. 68, 69.

(23) Lib. v. c. 58.

the uneasy and unnatural Way of this Sort of writing would cause it to be generally disused ; it being troublesome to direct the same Hand in one Line forward and in the next backward ; and the different and contrary Aspects of several of the same Letters turned forward in one Line and backward in another, would be disagreeable and deformed. Therefore *Simonides*, to avoid this, seems to have contrived his four Letters so as to have the same Aspect whether wrote backward or forward, in the *Æolic* or *Ionic* manner, viz. H, Ω, Ξ, Ψ, with a View probably to the *Βουτροφιδόν* writing ; as *Palamedes* had done before in his four Letters, Ξ, (or Z) Θ, Φ, Χ : so perhaps the *Βουτροφιδόν* Way was used before the *Trojan War*. In this Way the following Letters would have a double Aspect :

Α, Α. Β, Β. Γ, Γ. Δ, Δ. Ε, Ε. Ζ, Ζ. Η, Η. Θ, Θ. Ι, Ι. Κ, Κ. Λ, Λ. Μ, Μ. Ν, Ν. Ξ, Ξ. Ο, Ο. Π, Π. Ρ, Ρ. Also Γ, Γ. and Σ, Σ.

But however, some out of Novelty or Affectation (24) continued this mixed Method of writing for a long Time.

There is another Way of writing, different from the three before-mentioned, which is that of writing from the Top of the Leaf in perpendicular Columns down to the Bottom.

This Way of writing (which the *Chinese* are known to use) was called by the *Greeks* (25) *Taepocon*, as the present Reading is in *Paulus Diaconus* and *Pompejus Festus* ; and in this Way they wrote from the right hand to the left, as the *Chinese* do. The Word *Taepocon* surpassed the Sagacity of *Joseph Scaliger* to explain. The learned Dr. *Taylor*, in his Commentary on the *Sandwich Marble*, reads the Word τὸ ἐπ' ὀρθόν, as *Diodorus Siculus* (26) relates of the Writing of the Inhabitants of the Island of *Taprobane*, who wrote from Top to Bottom perpendicularly. But this Writing could hardly be distinguished by being called τὸ ἐπ' ὀρθόν, the direct Writing ; as it did not infer whether the Lines were wrote horizontally, as in the common Writing, or per-

(24) See Basil. Epist. clxxx. p. 193.

(25) *Taepocon* appellarunt Græci genus scribendi *deorsum* versus, ut nunc dextrorsum scribimus.

(26) Γεγράφει ὃ σὺν εἰχρὲς σὺν εἰς τὸ πλάγιον ἐκλείνουσιν, ὡς περὶ ἡμεῖς, ἀλλ' ἀνωθεν κάτω κατὰ γράφουσι εἰς ὀρθόν. Lib. ii. p. 169. West.

pendicularly, i. e. from Top to Bottom: the former is (τὸ ἐπ' ὀρθὸν) writing in direct Lines, as well as the latter, and more properly so. Therefore John Crojus (27). in *Bayer's Museum Sinicum*, has happily corrected the corrupt Word *Taepocon*, by reading it *Toeporchon*, (or he might have read it *Taeporchon*) that is, τὸ ὄντα ἐπ' ὄρχον, which means that in the Way of writing from Top to Bottom the Words stood like Trees planted in Rows or Lines from the Top to the Bottom of Grounds. Ὄρχον is the same as ὄρχαλον, a Place planted with Trees. *Theodosius Grammaticus*, the Scholiast of *Dionysius the Thracian*, calls this Way of writing (28) *κιονηδὸν*, like that of Pillars set in Rows one behind another: and *Eustathius*, Bishop of *Thessalonica*, in his Commentary on *Homer*, calls it *πυργηδὸν καὶ βάθον* (29), i. e. standing Rank and

(27) Vol. i. p. 89.

(28) *Theodosius* gives a Specimen of writing *κιονηδὸν*, viz.

Κ	Η	Μ	Η	Σ	Υ	Χ
Υ	Π	Ε	Σ	Η	Ε	Α
Ρ	Ε	Υ	Υ	Μ	Υ	Σ
Ι	Π	Ο	Ε	Ε	Ε	Ε
Ο	Ρ	Σ	Υ	Ρ	Υ	
Σ	Ο	Μ	Ω	Ο	Υ	
Σ	Υ		Υ	Η		

Apud Fabric. Biblioth. Gr. tom. i. p. 161.

(29) *Eustathius*, on the Words of Hom. Il. Ψ. ὕ 358. εἰς τὴν μελασοιχίαν, observes: Μελασοιχίαν λέγει τὸ ἐπὶ σίχον. Στίχον ἢ τὴν βάθον εἰσὶς τὴν χορηγίαν, ὅποια καὶ ἡ τὴν Ὀμηρικῶν τέτων λυγρόντων εἰσὶς. Οὐ γὰρ καὶ μετὰ τὸν ἐσησαν, εἰ γὰρ τὸτο, τί φασιν ἐδὲ κλήρα ἐπὶ τῇ εἰσὶς τοῖς ἐν ἰσότητι ἰσαμενοῖς ἐπὶ σίχῳ, εἰς καὶ μόνον τὸ δεξιὸν καὶ ἀριστερὸν καὶ αὐτοῖς ἀναφορὰ; ἢ ἡ μελασοιχία φασὶν εἶ μελασοιχίαν ἀπὸ τῶν παρ' ἡμῖν σίχων, ὅς οἱ παλαιοί, εἰς ὡς νῦν ἡμεῖς καὶ μετὰ τὸν, ἀλλὰ καὶ βάθον ἐγχαφον. Ἐν, φασιν, εἴτα ἕτερον καὶ τρίτον καὶ τέταρτον. Καὶ ταῦτα μὲν οἱ παλαιοί. Ἐξ ὧν ἐστὶ νοῆσαι, ὡς καὶ καὶ τὸ λεγόμενον, ἐναρδίνως ἴσατο εἶτοι καὶ πλάττον, ἀλλ' οὐ μὲν ἐμπροσθεν, ὃ δ' ὑπὸθεν, καὶ μετ' ἐκείνων ἄλλου, καὶ ἐξῆς ἕως καὶ βάθον τελευταίαν. Ὅτι δὲ ποτε καὶ ἡ ἐν βίβλοις γραφὴ εἰς εἰς ἐτάπειτο, καὶ μόνον πυργηδὸν καὶ κιονηδὸν χρηματίζομεν, ἀλλὰ καὶ πυργηδὸν καὶ βάθον, ὅθεν ἐξέρχεται καὶ τὰ κοινῶς διπάγια λεγόμενα καὶ τριπάγια, ἐτέρωθεν ἐστὶ γινώσκαι. p. 1420. edit. Basil. The Words διπάγια and τριπάγια are not Greek. *Meursius* reads διπάγια, τριπάγια. Gloss. voc. παγίνη. But *Eustathius* himself leads us to the true Reading, by representing this Station of Words, ἐπὶ βάθον, or σίχοι, as a Station of Dancers placed one behind another. So I would read διποδία, and τριποδία, which are kinds of Dancing, as *Hesychius* and *Suidas* agree. Or else the Reading might

File

File in Depth; and saies the ancient *Greeks* so wrote; placing their Words not fronting one another but behind one another: as *Homer* represents his Heroes to stand in their Chariots at the Races instituted by *Achilles*.

What *Diodorus Siculus* relates of the *Indian* Way of writing at *Ta-probana* or *Ceylan*, is very probable, because they descended from the *Chinese*, as *Martinius* (30) tells us. But what *Ælian* (31) writes of the *Indians* is less probable, namely, that they translated *Homer* into their own Language, and sang his Verses; if, adds he, we can believe the Writers of their History. However this was; *Megasthenes* (32), and *Strabo* from him, are mistaken in relating, that the *Indians* were ignorant of Letters, and had no written Laws. They had Letters very anciently, as we learn from the Writers of the *Chinese* History. *Couplet*, who was well versed in the *Chinese* Records, in the Preface to (33) *Confucius*, p. 27. saies, that when the *Chinese* received from the *Indians* the idolatrous Worship of *Fo*, they received with it all the superstitious Fables of which the *Indian* Books were full. This was in the sixty-fifth Year of the *Christian* Æra.

This *Fo*, or *Foe*, was born in the Year before *Christ* 1026, as *Martinius* relates in the third Book of his *Chinese* History, p. 109. and also *Couplet*, p. 28. and his Disciples after his Death wrote an (34) Account of his Actions and Doctrine: and *Foe* himself wrote his own Doctrine

he, διπλάσια and τριπλάσια, which, *Suidas* saies, are military Terms, and signify Ranks two or three deep, or more, one behind another.

(30) Lib. vi. Sin. Hist. p. 236.

(31) Ἰνδοὶ τῇ αὐτῇ ἑρμηνείᾳ τὰ Ὅμηρον μετὰ γράμματα ἀδύνουσιν—ἐπὶ γὰρ ποιεῖν τοὺς ὑπὲρ τῶν ἰσορροπῶν. Var. Hist. lib. xii. c. 48. *Dio Chrysostome* saies the same: Παρ' Ἰνδοῖς ἀδιδασκασίαν τὴν Ὅμηρον ποιήσιν, μετὰ βαλάντων αὐτῶν εἰς τὴν ἑρμηνείαν ἀναλαμβάνοντες τε καὶ φωνῶν. Orat. liii. de Homero, p. 555.

(32) Ἀγροφῶν νόμοις χρηματίσιν. Οὐδὲ γὰρ γράμματα εἶδεναι αὐτοὺς, ἀλλ' ἀπὸ μνήμης ἕκαστα διοικεῖσθαι. Strab. Geog. lib. xv. p. 1035.

(33) Post Christum annis quinque et sexaginta teterrima pestis—regia autoritate Sinas invasit Idoli Foe secta nefaria, simul cum Pythagorica metempsychosi, cum plurimis fabulis ac superstitionibus; cum Atheismo denique et plurimis libris quibus sectæ principia, placita et dogmata continebantur, ex Indis in Chinam deportata.

(34) Couplet. Confuc. Præf. p. 30.

and Philosophy in Books in his Life-time; in which he mentioned *O-mi-to*, whom the *Japonefe* call *Amida*, who had taught the same Doctrine before him.

So the *Indians* had Letters before the Time of *Foe*, or above 1000 Years before the *Christian* *Æra*: and they probably had them from the *Egyptians*, or *Æthiopians*, from whom also they received the Doctrine of the Transmigration of Souls, which was preached amongst them by *O-mi-to* before *Foe*, and more than 500 Years before the Time of *Pythagoras*, who is said to have conversed with the *Indian Brachmans*.

All those *Scythian* and *Tartarian* Nations, who bordered upon *China*, and had Commerce with the *Chinese*, wrote from Top to Bottom in perpendicular Lines, some beginning from the right hand, and others from the left.

The learned *Rubruquis*, speaking of a *Scythian* Nation adjoining to the *Moals* and *Tartars* of *Cathaia*, or Northern *China*, called *Juguri*, saies, that they (35) used peculiar Letters, and wrote downward from the left hand to the right, so that the Lines were *perpendicular*: and that the *Tartars* received this Way of writing from the *Juguri*; and that (36) *Mangu Canem* wrote Letters in this Form to *Lewis*, King of *France*. *Rubruquis* also, in his History of *Tartary*, saies, that the *Tartars* of *Tangut* wrote from the Bottom (37) upward; and in the *Arabian* manner from the right hand to the left: meaning, I think,

(35) *Incomparabilis seculi sui Rubruquis tradit illos peculiares literas habere; et scribere deorsum progrediendo a sinistra versus dextram, ita ut lineæ pendeant. Hunc scribendi morem Tartaros a Juguris accepisse: et tales literas Mangu Canem ad Ludovicum regem Franciæ misisse. Apud Horn. de Orig. Gent. American. lib. iii. c. 4.*

(36) *Mangu Canem* was Son of *Gengbiz-can*, Emperor of the *Moguls*, and wrote to St. *Lewis*, King of *France*, in the Year of *Christ* 1254, in the *Jugurian* Characters, as here related. See the History of *Gengbiz-can* the Great, by M. *Petis de la Croix*, p. 96. So they had Letters, before they conquered *China*, from the *Juguri*, who might have them from the *Chinese*, if they were Characters, and not alphabetical Letters.

(37) *Tangurani scribunt a dextra versus sinistram, sicut Arabes, et multiplicant lineas ascendendo. Horn. de Orig. Gent. American. lib. iv. c. 14. p. 271.*

that

that when they had wrote a Line from the Top to the Bottom, they ascended to the Top again, and began another. But it is related of the (38) *Mexicans*, that they wrote in perpendicular Columns like the *Chinese*, but began at the Bottom and wrote upwards to the Top.

The *Tartars* had no Letters, as (39) *Haithon* tells us, in the Beginning of their Empire, in the Year of *Christ* 1202, under the famous *Genghiz-Can*, whom he calls *Changius Can*: and as they had conquered *China* in the Year of *Christ* 1279, after a War of twenty Years, they might then use their Way of writing from the right hand to the left.

The ancient *Sandwich* Marble is wrote or engraved in a different Way from any before-mentioned. It is so wrote that the Letters of each Line stand in Order exactly under the Letters of the preceding Line; and every Line has an equal Number of Letters. So that they are wrote in the Order of a regular Plantation of Trees in horizontal Lines; and the Eye at one Cast may view the Marble from Top to Bottom through the Interstices of the Letters, or perpendicular Columns, without Interruption; every Letter standing distinctly by itself with a small Space between, and in a pendant manner.

This Marble is also wrote on both Sides, as the *Mosaic* Tables were. It contains the public Accounts of the *Athenian Amphictyones* for four Years, who collected the public Money for the Festival of *Apollo* at *Delos*. The Account was taken and engraved on public Tables in the End of the Archonship of *Socratides* mentioned in them. For the Account mentions, that some Cities had not paid in their Taxes for four Years, in the Archonships of *Callias*, *Charisander*, *Hippodamas*, and *Socratides*. Now it appears from the *Parian* Marbles, that *Callias* was Archon in the fourth Year of the 100th Olympiad, which was the Year before *Christ* 377, and 113 Years before the Term of the *Parian* Marbles, which ended in the Year before *Christ* 264. So, if the Marble was engraved in the Archonship of *Socratides*, the third

(38) *Mexicani*—contra quam *Sinenses* ab imo incipientes adscendebant; et ad eum modum agebant in calculo dierum et aliis quæ notabant. Joan. de Laet. Not. ad Dissertat. Grotii de Orig. Gent. American. p. 88.

(39) De *Tartaris*, lib. p. 414.

after *Callias*, it must be engraved in the Year before *Christ* 374; and so is an hundred and ten Years older than the *Parian* Marbles of the *Attic* Æra: and here *Dr. Taylor* places it.

According to the learned Doctor, the *Sandwich* Marble was engraved Olymp. 101. an. 3. in the Year before *Christ* 374. The *Parian* Marble of the *Attic* Æra, Olymp. 129. an. 1. in the Year before *Christ* 264: and the *Duilian* Marble-Pillar, Olymp. 129. an. 4. in the Year 261 before the *Christian* Æra: or rather in the Year 260.

The *Sandwich* Marble mentions the *Parii* as paying Taxes to the *Athenians*; which makes it probable, that the *Parian* Marbles of the *Attic* Æra were engraved by the Order of the *Athenian* Archon *Dionnetus*, and by an *Athenian* at *Paros*: and it appears from *Herodotus*, that the *Parians* were tributary to the *Athenians* before the War with *Xerxes*.

Of the Hebrew Letters.

I have before shewn at large, that the original *Phœnician* and *Cadmean* Letters were seventeen; and we may hence infer, that the *Hebrews*, who used the *Phœnician* Letters in the Time of *Moses*, had not before his Time any more than this Number in their Alphabet: so that the five secondary and double Letters, א, ב, ג, ד, ה, were discovered afterward, and perhaps by *Moses* himself, who might add them to the *Hebrew* Alphabet. To shew the Antiquity of the full *Hebrew* Alphabet of twenty-two Letters, it is observed, that some *Psalms*, and the last Chapter of the Book of *Proverbs*, and the *Lamentations* of the Prophet *Jeremiah*, begin the Verses in Order according to the full Alphabet of twenty-two Letters. However, the double *Phœnician* or *Hebrew* Letters are far older than *David* and *Solomon*. For *Palamedes* added two of them to the *Greek* Alphabet, as anciently as the Siege of *Troy*, viz. Ζ, which stands in the Place of the *Hebrew* א, and Θ, which stands in the same Order with the *Hebrew* ב: and his other two, Φ and Χ, were made to express, one the Sound of the *Phœnician* and *Hebrew* ג aspirated, and the other the Sound of ד aspirated. The Ζ of *Sim-*

nides was the Hebrew ד aspirated ; and the Latin Q was derived from the Phœnician or Hebrew ק .

The final Hebrew Letters are far later than the rest ; and are properly Chaldæan, and were never used by the Samaritans and ancient Hebrews : and were added to the rest of the Chaldæan Letters in later Times, and probably not till the second Century of Christianity ; or they might only be first added by the Masorets.

The Hebrew and Phœnician Alphabet ended with ט (Tau), as is universally agreed ; and, no doubt, the original Greek Alphabet ended with the same Letter ; and the Greek Υ or V then stood where the Hebrew ו Vau or V was : and was removed to the End of the Alphabet afterward by the Ionics and Æolics, when the ו , V, was made a Consonant, and pronounced *ov* by the Ionics ; and by the Æolics was used instead of the Aspirate H, (which they left out) and pronounced like the W, or Latin Consonant V, and was called Digamma.

As the Pronunciation of the Phœnician or Hebrew Vau like a V Consonant, or *ov*, or W, before another Vowel in the Beginning of a Word or Syllable, and sometimes in the Middle between two Vowels, gave Occasion to the Æolic Digamma, which was always put before a Vowel, or the liquid Consonant R : so the Ionic Aspirate H was formed from the Hebrew ה . In like manner the י was the Cadmean O or Π , either long or short ; and when aspirated was pronounced Go or Gho : also the long Greek O, or Ω , was pronounced like an א Aleph put before the Vau or א . The י Jod was originally always either a long or short Vowel I, and neither the Hebrews or Greeks used it as a Consonant : and the Use of it for a Consonant was peculiar to the Latins : the Gimel seems to have supplied this Use of it both amongst the Hebrews and Greeks. The ה was either a long or short E. The ו Vau served both for the Vowel and Consonant V, before the Υ was made for the Vowel only, and placed at the End of the Alphabet in the Pelasgic, Etrurian, and Æolic Alphabets, and the Ionic also after them : and then the Etrurians and Æolics used the Vau for a Consonant V only.

It appears from the Remains of Origen's Hexapla, that the Jod י was frequently pronounced like a long E. The ו in the Greek Version of the LXX is almost always rendered by a short O, if left out in the Hebrew,

Hebrew, or by an Ω or ου, if added; and where it is otherwise, the *Majorite* Copy is wrong. (see Voff. Gram. lib. i. c. 27.) When the ו Vau, originally V, was pronounced like an O or ου, (and it is an ου in the *Coptic* Alphabet) the y, which was the original O, and which Sound it always retained in some Words, (and is, I think, when an O in the LXX, always short) was pronounced in the Beginning, Middle, and End of Words like an A or AV: and sometimes in the Beginning of a Word was aspirated, and pronounced Go or Gko; as Γεθολία, and so *Josephus* read it, which we corruptly read *Athalia*. Also Γέμωρα: so likewise Σηγώρ, (*Gen.* xix. 23.) and Σεσεγών, (*Gen.* xxxvi. 24, etc.) and Παγαῦ, (*Gen.* xi. 18, 19.) in which three last Words the *Hebrew* y is rendered by a G, or Γ, in the last Syllable. The ה Heth was frequently in the Beginning of Words pronounced like the *Greek* X or Ch: but in the Middle was originally always H: though *Montfaucon* (40) produces an Example from *Symmachus* of its being a X in the Middle of a Word. And in *Gen.* xli. 2. יחא is in the LXX Ἀχέι, and so the ה is rendered in other Words. The *Greeks* having disused the Aspirate H, used the X for it. In the End of Words the ה was rendered either by a long or short E, but is generally a short E in the *Septuagint* Version. This Letter aspirated all Vowels in the Beginning of Words.

The *Hebrew* Consonants had also different Sounds. The ג Gimel was not only G, but was pronounced also like the J Consonant. The ט Tau was originally a T, and when aspirated was Th; and Th was afterward expressed by the Letter ט.

ש was an S, and sometimes pronounced like X, and when aspirated was Sh. When ש, or ש, was added, ט was only a T: though afterward these two Letters changed Sounds, and ש was pronounced T, and ט was pronounced TH, or Θ: thus the *Septuagint* read always. ש, after the Use of ד Samech for X, was pronounced either as S, Sh, or Sch. The Samech was also pronounced for a simple S. Thus in *Judg.* xii. 6. *Sibboleth*, which the *Ephraimite* could not pronounce, is wrote with a ש, and *Sibboleth* with a ד Samech. Caph כ, the K originally, after the Use of ק, was generally, if not always, aspirated, and pro-

(40) Præv. Disquisit. ad Lex. in Orig. Hexapla, p. 396, 2^d Vol.

nounced Ch or X, and so the LXX always render it. פ was either P or Ph, but in later Days pronounced only aspirate as Φ or Ph; and the LXX almost always write it by a Φ . (see Voss. Gram. p. 104.)

One of the strangest Phænomenons in Language is the leaving out the middle Vowels of Words, as the *Jews* have done in their Language, and other Eastern Nations in like manner.

Therefore I shall offer the following Observations upon this mysterious Point to the Consideration of the learned Reader.

The Vowels which the *Jews* left out in the middle of Words, seem to have been the short א , the short י , and the short ו , when not radical. The א was pronounced either as an A or E, and the י Jod as I, or H, or ε , and the ו when short as V, and when long as Ω or ου . The ה , (H), which was originally an Aspirate only, was left in the Beginning as well as in the Middle and End of Words, both as being a Consonant, and serving to aspirate the Vowels to which it was joined. For the same Reason the י was left in all Words, as being used both for the simple Vowel O, and also as a Consonant guttural Gh. The נ also is, I think, left in, though never used as a Consonant; and seems always to have been a lene E or H, *i. e.* either long or short: and never to have been an Aspirate.

At what Time the *Jews* began to leave out Vowels in the middle of Words cannot be known: but as they are left out in the *Samaritan Hebrew* Text as well as in the *Masorete Hebrew* Text, it may be conjectured to have been done before the Captivity of the ten Tribes: and could not be later than the Change of the *Hebrew* for the *Chaldee* Letters. But though the *Samaritan* Copy leaves out the servile א , as well as the *Jewish* Copy, yet it retains the י Jod and ו Vau in many Places where they are omitted in the *Jewish Hebrew* Text: and this shews, that these Vowels were left out by degrees. The wrong rendering of some Words in the *Greek* Translation of the *Septuagint* seems to be owing to the Want of the middle Vowels in their Copy: as in *Gen.* xlvii. the last Verse, they have $\rho\acute{\alpha}\beta\delta\omicron\nu$, *baculum*, instead of $\kappa\lambda\acute{\iota}\nu\eta\nu$, *lectulum*. They read the *Hebrew* Word מטה as if it was *mate*, which signifies a *Staff*, instead of *mite*, which signifies a *Bed*. So in *Isai.* xxvi. 14. they render the *Hebrew* Word זכר by $\acute{\alpha}\rho\sigma\epsilon\nu$, *masculum*, reading

ing it *zacar* instead of *zecer*, which signifies *memoriale*, *μνημίσμων*, as it should have been translated. *Jerome* also remarks, that in *Jeremiah* the LXX translated the Hebrew Word דָּבָר by *mors*, reading it *deber*, instead of *daber*, *loquere*, as he translated it. There are many other Instances of this Kind; and these seem to infer, that short Vowels were left out in the middle of Words, when the *Septuagint Greek* Translation was made: though the Differences observed, and others of the like Kind, might proceed either from different Readings of Copies, or from the wrong Pronunciation of those who read to the Translators; which has frequently happened in *Greek* and *Latin* Manuscripts: and so these are no certain Proof that the middle Vowels were left out in the Time of the *Greek* Version of the *Septuagint*.

However, the leaving out middle Vowels, whenever it was done, was a great Corruption, and of very ill Consequence, and hath brought irremediable Confusion into the *Hebrew* Language.

Jerome (41), speaking of the Word דָּבָר, saies, *the Hebrews have no Vowels in the middle of Words, but read according to the Context and the Judgment of the Reader: again, that they rarely use Vowels in the middle of Words; so that in different Countries the same Words are pronounced with different Sounds and Accents, as the Reader pleases.* This therefore was a fatal Corruption of the sacred Language of Scripture; and rendered it necessarily ambiguous, and impossible to be understood with Certainty, after it ceased to be a living Language.

Of the Hebrew Vowel-Points.

The *Hebrew* Vowel-Points were invented by the *Tiberite* Rabbis, who came from *Mæsia* in the lesser *Asia* after the Publication of the

(41) *Vocales in medio non habent (Hebræi), sed pro consequentia et legentis arbitrio legunt. Comment. in Hierem. c. ix. 22.* And in his Letter to *Evagrius*, he saies, *Vocalibus in medio literis perraro utuntur Hebræi; et pro voluntate lectorum atque varietate regionum eadem verba diversis sonis atque accentibus proferuntur. See Walton's Prolegom. iii. sect. 46, 47. ad Bibl. Polyglott.*

Talmud

Talmud in the Year of *Christ* 503, as *Elias Levita* (42), a learned *Jewish* Grammarian, informs us, and proves from more ancient Rabbis. *Aben-Ezra* (43) saies, the wise Men of *Tiberias* introduced all the Points: but these *Tiberite Jews* were probably of *Tiberias* in *Judæa*. See a full Account of them in *Capellus's* Treatise on the *Hebrew* Points.

The Sheva (:) quiescent, to denote the Consonant under which it is placed to have no Vowel following it, is a good Distinction; but that called moveable is quite impertinent, unless it signifies a short or absent *ℵ*, when pronounced like E. And the Segol (··) is of no use, unless it was to denote the absent *Ⲛ*, or short E, but the *Ⲛ* seems always to be expressed.

When the Vowel-Points were first made, the *Ⲛ* Jod was pronounced either as I or E, and therefore, to distinguish these two Sounds, they put a single Point either under it when it was left in, or under the Letter which preceded it when left out, to denote that it was to be pronounced as an I: but they placed two Points (··) under it, or under the Consonant preceding it, when it was to be pronounced as an E.

In like manner the Vau *Ⲛ* being pronounced either as a simple O or V; when it was left in they placed a Point at the Top of it, to denote it was to be pronounced O; and in the middle of it to shew when it was pronounced as V. But when the Vau *Ⲛ* was left out in the middle of Words, they put a single Point at the Top after the Consonant joined with it when it was a short O, and when it was a short V they placed three Points in a transverse manner (···) under the Consonant belonging to it, that it might not be confounded with the absent *Ⲛ* Jod, whether I or E.

Lastly, the *ℵ*, when left out, was denoted by a short Line (-) put under the Consonant to which it was joined.

The other Points, Segol (··), Kamets (Ⲛ), *etc.* in the middle of Words only confound long and short Vowels.

These Observations may help to restore the *Hebrew* Pronunciation and Metre.

(42) *Præf. iii. de Accent. Heb. etc.* a Munster. Basil. 1539. p. 50, 55.

(43) *Ibid.* p. 56.

Hence

Hence we see, that the *Phœnician* and *Hebrew* Alphabet (from which the *Greek* and *Latin* was derived) did not want any of the Vowels. The א, ה, י, ע, ו, *i. e.* A, E, I, O, V, were the five original Vowels; and are so called by *Jerome*, that great Master of *Hebrew* Learning: and *Josephus* calls the four Letters of the Name *Jehovah* (יהוה) all Vowels, (de Bell. Jud. lib. vi.) which shews the Absurdity of our pronouncing that Word, or supposing the *Hebrew* Vowels to be Consonants, and to have Vowel Points put under them, as Consonants. The Vowels ought always to have been retained and used in the *Hebrew* as they were in the *Phœnician*, as well as in the *Greek* and *Latin* Languages, which received them from the other: and it is a Corruption of this original Language which cannot be too much lamented, that the *Jews* laid aside the Vowels (especially the short ones) in the middle of Words, and thereby rendered their Language, when it was dead, altogether ambiguous and inexplicable of itself; and made it depend on a traditional Explanation and Reading kept amongst themselves; and which, as *Jerome* has observed, varied according to the Will of the Reader, and the different Pronunciations of different Countries.

Many Years after the *Jews* had deprived a great Part of their Language of its Letters, they pretended to supply the lost Vowels and Pronunciation by Points, which are neither of Authority, nor at all to be relied on, and in many Cases are plainly absurd; insomuch that the most learned Rabbis amongst the *Jews* are forced to confess, that their Language, having lost its Vowels, cannot any longer be understood or explained. And if the Providence of God had not preserved to us the *Greek* Translation, which was made with the greatest Fidelity and Care, when the *Hebrew* Language was living and well understood; the Scriptures of the old Testament must have been involved in great Obscurity and Confusion: and, no Doubt, as the *Hebrew* Vowels cannot be recovered, and the Language has been dead for many Ages, this Translation is not only the best, but, with the ancient *Latin* Version, the alone Interpreter of these Scriptures, which is to be relied on: nor can any other be ever able to give the true Reading and Sense of them.

The

The learned *Vossius* (44) observes very rightly, “ If the *Greek* and
 “ *Latin* Tongue were in the same Condition with the *Hebrew* ; and
 “ we had nothing of either come down to our Hands but the Writings
 “ of *Homer* and *Virgil*, destitute of Vowels ; what a fine Grammar
 “ (think we) would be composed out of their Works ? ”

Again : “ Who is not willing to believe the *Jews*, who themselves
 “ confess, that they have very little or no Knowledge of the *Hebrew*
 “ Language, since the Vowels are lost ; and that the Study of the *ficti-*
 “ *tious Points* is Labour in vain ? ” *Vossius* adds : “ How should it
 “ indeed be otherwise, when the ancient *Jews* made no Grammars,
 “ or took any Care about restoring or preserving their Language ; and
 “ that even in *Jerome's* Time there was no Book extant in *Hebrew* but
 “ the sacred Writings ? ” He observes further, “ that the ancient
 “ Rabbins own, that the Vowels were only delivered down by Tradi-
 “ tion, and that almost all their oral Traditions are lost with the
 “ Vowels : and that the *Hebrew* Text is become a dead Letter.” He
 concludes very judiciously : “ that we ought firmly to adhere to the
 “ Septuagint *Greek* Version ; which *Christ* and his Apostles, and all
 “ the ancient *Jews* received : and let us, after their Example, give our
 “ entire Approbation to it.”

(44) Si Græcæ et Latinæ linguæ eadem quæ Hebraicæ esset conditio, nec quidquam præter Homeri et Virgilii scripta vocalibus destituta ad manus nostras pervenissent, cogitemus, quæso, quam bella sit futura ea quæ ex illorum operibus construi possit grammatica ? — Quis non libenter vel ipsis credat Judæis agnoscentibus aut nullam aut certe minimam Hebraicæ linguæ sese habere cognitionem, cum perierint vocales, et temere susceptus sit totus ille qui circa commentitia puncta versatur labor ? Et sane quæ fieri aliter possit, cum vetustiores Judæi nullas sibi construxerint grammaticas, aut ullam instaurandæ vel conservandæ linguæ curam habuerint ; ac ne Hieronymi quidem ætate ullus præter sacros liber Hebraicus extiterit ? De Sibyl. Orac. c. xvi. Nam certe puncta seu vocales non fuisse adscriptas, sed per oralem tantum traditionem propagatas fatentur antiquiores Rabbini et ipse quoque maximæ inter Judæos autoritatis liber, qui dicitur *Cozri* ; at vero iidem Rabbini fatentur quoque omnes fere orales periisse traditiones, periisse vocales, et codicem Hebræum factum esse mutum. Ibid. Firmiter ad hærendum versionem LXX virorum, quam et Christus et Apostoli et omnes antiqui agnovere Judæi, illi nobis exemplo sint, ut illam amplectamur. Ibid.

It is certain, that the *Greek* Version is most to be relied on in understanding the *Hebrew* Text, as being made whilst the *Hebrew* Language was living ; and before it was corrupted, and mixed with the *Greek* and *Syriac* ; though some *Chaldee* Words must have been added to it from the Time of the Captivity. And as the *Greek* Version is constantly used by the Writers of the New Testament in their Citations from the Old Testament, this shews, that it was thought by the inspired Writers to be a faithful Translation, and to exhibit the genuine Sense of the then *Hebrew* Text, which they perfectly understood, and which from their Citations appears to have been since greatly corrupted.

Whoever has or will carefully examine the Texts of the Old Testament cited in the New Testament, by the oldest and best Copies of the *Septuagint*, will find the Citations, and more especially those in *St. Paul's* Writings, to be all in Sense, and most of them in the very Words transcribed from the *Greek* Version, and to agree entirely to it ; but many of them to disagree greatly both in Sense and Expression with the present *Hebrew* Text.

So that nothing can be a more weak and unscholar-like Presumption than to pretend to explain the *Hebrew* Text either by the present *Masorete* Points, or to understand it without the Assistance of the *Greek* Version. And I add, that not only *Christ* and the Writers of the New Testament constantly use the *Greek* Version in their Citations of the Old Testament ; but this Version was also in the highest Esteem amongst the ancient *Jews* who lived before the Time of *Christ* and a Century after, and was read in their Synagogues, till the new Versions of *Aquila* and *Theodotio* were made from a corrupted Copy.

As to leaving out the middle Vowels, though the Time cannot be fixed, and the Practice be ancient ; yet we may be certain, that the Language did not originally want them. The *Hebrew* Alphabet always had and still has five Vowel-Letters in it, as the *Cadmean* or *Phœnician* and *Greek* Alphabet originally had, and long before the Age of *Moses* : and as the *Greeks*, who had no other than the *Phœnician* Alphabet, always inserted the middle Vowels in Words, we may be sure the *Phœnicians* did so likewise ; nor could the *Greeks* have known

the Use of the middle Vowels but from the *Phœnicians*. So that we may conclude with *Vossius* (45), “ that there is no Doubt to be made, “ but since the *Hebrew* Alphabet as well as the *Greek* and *Latin* is “ complete in Vowels as well as Consonants, that the Language was “ taught and received at first by all expressed and full in all its Vowels: “ and that it was long after, when the compendious Way of writing “ was taken up and introduced, such as is now used by the *Hebrews*, “ *Samaritans*, *Syrians*, *Arabians*, and other Eastern Nations. ”

There are still left in the *Hebrew* Bible a great Number of Words wrote and supplied with all their Vowels, which shews, that they are natural to the *Hebrew* as well as to the *Greek* Language; and that it is not the Genius of the *Hebrew* Language to have them left out; if it was, they would have been equally left out in all Words as in some: and it is highly absurd in the later *Masorete Jews* to place Points under them, and to pronounce them differently from their natural Sound: and most absurd of all to make the א A, (which admits only of three Sounds at most, viz. the simple A, long or short, or the soft E, or Diphthong AV) to have the Sound of all the other Vowels, I, O, V. As the *Greeks* in their ancient Copies left out both middle Consonants and Vowels in several Words which most frequently occurred, merely to save the Trouble of writing such Words at length; so the ancient *Hebrew* Scribes might at first for the same reason leave out the middle Vowels in some Words well and commonly known whilst the Language was living. These might and did encrease by degrees, till at last they left them out in most of their Words, (especially the Aleph, which occurred most) and by this Art they seem to have intended, as their Language decayed and began to die, to make a Secret of it, and keep it to themselves; and to oblige *Christians* to refer or apply to them for the Knowledge of it: hereby also they were better able to maintain their

(45) Sed neque de eo dubitandum, cum Alphabetum Hebræum æque ac Græcum et Latinum omnibus tam vocalibus quam consonis fuerit instructissimum, quin non tantum a pueris recens discantibus, sed et ab omnibus integræ voces cum omnibus suis primitus fuerint expressæ vocalibus; ac diu demum postea compendiarium istam placuisse et introductam fuisse scripturam, qualis nunc apud Hebræos, Samaritas, Syros, Arabas, et plerasque Orientis usurpatur gentes. Ubi sup. c. xiv. p. 82.

new *Greek* Versions against the old Vulgate *Septuagint* and *Latin* Versions, by pretending the *Hebrew* to agree to the former, having changed the Sense of Words in their favour by an arbitrary Substitution of Vowels.

The learned *Morinus* (46) well observes, "that if all the *Hebrew* Letters were Consonants, and the Vowels to be moved or founded only by the subjoined Points, they would be really all *Mutes*, and be put into the Language for no manner of Purpose:" adding, "what can be more false and absurd than to call the Letters, A, E, I, V (and O) Consonants, when amongst all Nations they have Sounds of themselves, and give Sounds to all other Letters? What can be more absurd than to invent Letters, such as these four are, to be always quiescent, never to be pronounced or heard?" He observes a little after, "that the *Chaldee*, *Syriac*, and *Samaritan*, retain more of the middle Vowels than the *Hebrew* does." Again, he thinks, "that the *Hebrews* had a Design, in leaving out the middle Vowels, to make the Language more secret, and the Sense of their Mysteries not to be so easily known to the Vulgar; and adds, that the ancient *Phœnicians*, etc. who used the *Samaritan* Letters, added all the Vowels to their Words as the *Greeks* and *Latins* did." And speaking of some *Syrians*, from *Abraham Echellenfis*, a learned *Maronite*, he saies, "that they knew nothing of Points, and used the

(46) Si literæ omnes consonantes sunt, omnes igitur mutæ sunt, nulla sonat et syllabam efficere potest.—Deinde, quid falsius et absurdius quam literas י, י, ך, ם, consonantes vocare, cum apud omnes gentes per seipsas sonent, et per eas omnes aliæ? Quid absurdius quam literas invenisse, quales hæc quatuor, quæ semper quiescant, hoc est, nunquam pronuncientur, nunquam audiantur? Exercitat. xviii. c. i. de Heb. et Gr. Text. Sinceritate, p. 518.—Hoc autem puto multis de causis illos (Hebræos) fecisse; sed præsertim ut mysteria, quæ chartis mandabant, plebi occultarentur, saltem ne tam facile in ea penetrarent.—Antiquos Phœnices et Carthaginienses literis Samaritanis usos vocales literas י, י, ך, ם, consonantibus more nostro addidisse.—Hi populi Syrorum postremi etiam nunc puncta ignorant, vocalesque literas in suo alphabeto viginti duarum literarum reperiunt, quas more Græco et Latino et nostro consonantibus addentes dictiones suas componunt. Ibid. p. 519, 520. See Morin. Grammat. Samar. p. 79, 80, etc.

“ Vowels of their Alphabet with their Consonants added to them in
 “ the Composition of Words, as the *Greeks* and *Latins* did.”

And this undoubtedly was the Case of the most ancient *Hebrews*, with the *Phœnicians*, *Egyptians*, and all the Eastern Nations: and as neither *Josephus*, nor any ancient *Jewish* Writer, gives any Intimation of the Defect of Vowels in the *Hebrew* Language, we may suspect, that the Alteration both of Letters and Writing was made after his Time; and that when they changed the *Hebrew* for the *Chaldee* Letters, in the second Century of the *Christian* Æra, they began to leave out the middle Vowels, still more effectually to conceal their Scriptures, which they had corrupted, and, by rendering the Sense of them precarious and ambiguous, to have a Pretence to be the sole Readers and Interpreters of them, which Pretence they have kept up to this Day.

As the *Greeks* and *Latins* always retained the middle Vowels of their Words, so did the *Phœnicians* and *Egyptians*, as far as appears: and whether the *Jews* and *Samaritans* did not learn to omit these Vowels, from the *Chaldeans*, who omitted them, and taught the *Arabians* and *Syrians* to do the same, may be worthy the Enquiry of learned Men. That which makes this Opinion the more probable, is, that we cannot suppose either that the *Jews* would learn the Practice of compendious writing without middle Vowels from the *Samaritans*, or the *Samaritans* from the *Jews*. It appears, however, that the *Samaritans* have retained more of the middle Vowels than the *Jews* have: and the Reason seems to be, that the Practice proceeded by degrees; and the *Samaritans* first omitted them when fewer were omitted by the *Chaldeans*: or else the *Jews* themselves have left out more in later Days than were at first omitted, or in the more early Ages. But whatever was the Ground of this Omission, it is plain and evident, that it is a great Detriment and Hindrance to the Knowledge of the other Eastern Languages, as well as the *Hebrew*, by which they have all suffered more or less: and the learned *Jewish* Rabbis justly complain, that this Defect has ruined their Language, and rendered it irrecoverable and almost unintelligible.

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The ancient *Jews*, after the Loss of their middle Vowels, had no other Way to keep up a tolerable Knowledge of their Language, and of the Method of reading it, but by expressing the *Hebrew* Words in *Greek* Letters, in which they supplied their middle Vowels from the *Greek*. This Practice *Origen* was taught by the *Jews*, and used it in his *Hexapla*: in which he wrote the *Hebrew* Words without the middle Vowels in one Column, and in another expressed the same *Hebrew* Words in *Greek* Letters with the middle Vowels inserted, that they might be read the easier: this kept up the Pronunciation then used. This Practice of double Writing continued many Years after. But at last the *Maforetes* made use of Vowel-Points instead of Letters, which were invented by the (47) *Arabians*; and from the *Arabians* the *Syrians* and *Jews* received them; and the *Jewish Maforetes* made great Improvements, and formed a System of them. But all this was in a manner Labour lost; if it be considered that the *Hebrew* Language was dead many Ages before any Grammars and Lexicons were made of it; which Defect too was owing to the middle Vowels being left out; and for want of which it was scarce possible to form a Grammar of the Language: and therefore none was made till after the Invention of the Vowel-Points, to supply the Want of Vowel-Letters. And if further it be considered, that the Remains of the dead *Hebrew* Language were mixed with *Arabian*, *Persian*, *Syrian*, *Greek*, *Latin*, *Celtic*, *Gothic*, and *Germanic* Words, a confused Mixture of all which makes the Rabbinical *Hebrew* Language; I say, all this considered, what Hope can there be of coming to a tolerable Knowledge of the *Hebrew* Scriptures, the only Book which retains the genuine *Hebrew* Language, without comparing it with the *Greek* Version of the *Septuagint* (47), and the oldest *Latin* Version also, and with *Josephus*, and

(47) What *Vossius* saies of the Use of the *Greek* Version is very judicious: Quod Judæi unanimiter agnoscant periisse linguam Hebræam, nihilque præter mutas superesse literas, nescirique vim et potestatem vocabulorum. Si quid Hebraicæ linguæ superest, totum hoc LXX interpretibus acceptum feramus necesse est. Tollantur illi, simul quoque tollitur qualiscunque linguæ Hebraicæ superest scientia. Absque illis ne unum quidem verbum recte interpretari possimus; et quod sacris Veteris Testamenti libris fruamur, totum hoc illorum est beneficium. De Sibyl. Orac. p. 69.

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the Remains of *Origen's Hexapla*, which are infinitely better Helps to understand the sacred Writings than all the Expositions of the *Masorete Jewish* Rabbis and their perplexed Grammars, founded on their Vowel-Points.

And that the *Greek* Version especially must have preserved the Sense of the *Hebrew* Scriptures better than the modern *Masorete* Text has, is evident from its being itself more uncorrupt than the present *Hebrew* Text is; the *Jews* having dropped or suppressed the various Readings of the *Hebrew* Copies, and of the few which they have left, given us only one of any Word, which they call *Keri*, and suppose to be the true Reading: so that there are but a very few *Keris*, out of many thousand various Readings, found in their several Copies. Hence the learned *Morinus*, having fully considered the Corruptions of the *Hebrew* Text owing to several Causes, both wilful Alterations as well as Carelessness of Transcribers, concludes his famous Book with this Remark, viz. (48) "But I have this further to urge: How can a Text, (*i. e.* the *Hebrew*) which for some Ages past has been altered in so many Places, is degenerated from its primitive writing, is many ways depraved, both in innumerable Letters, and in Words also, as I have evidently proved, and ocularly demonstrated; how can this Text be a certain and indubitable Rule and Standard for the Exactness of the ancient Versions, and all others, to be measured by?"

The Reason at first, as I have before observed, of leaving out some of the Vowels in the middle of Words, might be to distinguish the long from the short Vowels, or when they were to be pronounced long, and when short, the short only being left out: this Method, if the Language was living, would ascertain the Rythm and Quantity of the Vowels; but when the Language was dead, it could not be known what Vowels were left out, and they cannot now be recovered.

(48) Sed est amplius quod urgeam; qua ratione textus qui ab aliquot seculis tot locis variatus est, a primæva scriptione degeneravit, innumeris partim literis, partim dictionibus multis modis luxatus est, ut tam evidenter hætenus probavimus, et oculata experientia demonstravimus, regula potest esse certa et indubitata antiquarum translationum, et norma ad cujus amissim exigendæ sunt omnes translationes? De Heb. Græcique Text. sinceritate, Exercitat. xxiv. c. 4. p. 633.

It appears from the Remains of the *Hexapla*, and the proper Names in *Josephus*, and in the Version of the *Septuagint*, and some other Words left in the *Septuagint* unrendered, that the short Vowels only were intended to be left out; but yet, according to the *Septuagint*, the γ , when a long O or Ω , is sometimes left out by the Error of the *Massorets*, and sometimes the short O is left in. Whence it appears, that we must despair of knowing the Quantity of the Vowels as well as the Vowels themselves. Had the *Jews* at the same time that they left out their middle Vowels (not radicals) set Points in the Places where the Vowels were wanting, to shew what Vowels they were, their Language would not have suffered by this Omission; and we should probably have found little or no Difference between the Reading of the *Hebrew* and the *Septuagint Greek* Version: but this might not have answered their Design.

And as they added no Points, or Marks, to ascertain the Vowels left out, or the Quantities of those which remained in the Beginning and End of Words, for many Centuries; it could not otherwise happen but that a great Alteration and Confusion must be made in their Language: and the Vowels, which had been so long wanting, must necessarily be confounded and undistinguishable. This the *Jews* were sensible of when it was too late; and about the tenth Century of the *Christian* *Æra* they thought of retrieving their lost Vowels by adding Points instead of them: but how erroneous their then Pronunciation was, and consequently how wrong their Points were placed, appears evident from comparing them with the Words remaining and expressed in *Greek* and *Latin* Letters, as they were read in the Time of *Origen* and *Jerome*, and especially in the Age of the *Septuagint* Translators, when the *Hebrew* Language was living and well understood. By comparing the present *Hebrew* with the *Septuagint* Version in *Hebrew* Words expressed in *Greek* Letters, it appears, that the Pronunciation, and Sound of the Vowels belonging to them, was very different, at the Time of that Translation from the Pronunciation and Sound of the Vowels given to the same Words in the *Massorete* Copies. What was an A in the old *Hebrew*, used by the *Septuagint*, is an E in the present, and *vice versa*: and what was an I, or O, or V, in their Age, is now an A or E, and
vice

vice versa. From which it is evident how uncertain both the Vowels themselves and their Quantities are in the present *Hebrew* Copies; and consequently, that it is impossible to know either the true Reading or Metre of the *Hebrew* Language and Poetry.

Besides, if we could depend on the Vowels (not radical) which are left out in the middle of Words, to be all short in Quantity, which is at most but conjectural, how shall we know the Quantity of the radical Vowels which are left in? How also shall we know the Quantities of the initial and final Vowels, or those which began and ended Words, which are continued? We have no Marks to ascertain the Quantity of these but the *Masorete* Points, which are not to be relied on; and are evidently wrong and plainly absurd in many Words: and, after all, if they could be relied on, how hard would it be to preserve these minute Vowel-Points entire and uncorrupted?

All we can suppose, is, that the *Masorete* Critics pointed the Words as they were read at the Time (49) and Place they lived in: they could do no more; and so far their Labour is to be commended; and we must now rely upon it, where there is no older Evidence for a different Reading, or the Sense and Context do not require any other. But if by different pointing or reading a better Sense can be made; or we have Evidence from the *Septuagint*, or other ancient Versions and Authors, for a different Reading and Sense, which is as good or better than that of the *Masorete* Reading, we may safely follow it.

Of the Egyptian Letters and Hieroglyphics.

Herodotus saies, the Egyptians (50) used two Sorts of Letters; one of which is called sacred, the other vulgar. The sacred Letters (51)

(49) These Points were not invented or used till about the tenth Century, and so are too late to be of any Authority, or to be relied on. The *Gemarists* and *Talmudical* Commentators ascribe the Omission of many Vowels in the middle of Words to their ancient Scribes: but when it was done, and whether all at once, they know not.

(50) Διφασίσιοι γράμμασι γέων· καὶ τὰ μὲν αὐτῶν ἱερὰ, τὰ δὲ δημοτικὰ καλεῖται. Lib. ii. c. 36.

(51) Παιδύουσι δὲ οὗτοι ἕως οἱ μὲν ἱερὰς γράμματα διτλὰ, τότε ἱερὰ καλέμεθα, καὶ
were

were known to the Priests only, and contained their secret Doctrines; but the vulgar Letters were known to all.

The sacred Letters were called *sacerdotal*, as being peculiar to the Priests; and the Letter or Character was not only distinct from that of the vulgar Writing, which was also called *epistolic*, (because Correspondence and Commerce was carried on by it) but the Style of the writing was figurative and tropical, and it was mixed with hieroglyphic Pictures and Symbols, and thence called *symbolic*. *Herodotus* included the hieroglyphic Symbols under the sacred Letters, which were mixed with them.

Pliny calls them (52) *Letters*, and *Martian Capella* (53) describes the sacred Books. In this symbolic Writing the *Egyptian* Priests could express by one Figure an entire (54) Sentence, or Sentiment of the Mind.

That the hieroglyphic or Picture-writing and the sacred and vulgar Letters were all distinct, we learn from *Clemens Alexandrinus*, who saies the *Egyptians* teach three Sorts of *Letters* or Writing, of which he reckons the hieroglyphic the last. The first was the *epistolic* so called, used by the common People: the second was the *sacerdotal*,

τὰ κοινότεραν ἔχοντα τὴν μάθησιν. Diod. Sic. lib. i. p. 72. Again: Τὰ μὲν δη-
μῶδι προσαγορευόμενα (γραμμάτια) πάντας μαθάνειν τὰ δὲ ἱερὰ καλέμενα μόνους
γινώσκειν τὰς ἱερῆς καθὰ τὴν πατέρων ἐν ἀπορήτοις μαθάνοντας. Id. lib. iii.

Præter figuras hieroglyphicas Egyptii habuerunt literas usitatissimas, quas singuli discunt: quas vero dicunt *sacras*, interiores et reconditas, soli sacerdotes norunt a parentibus traditas. Alex. ab Alex. Genial. Dier. lib. ii. c. 30. p. 529.

(52) *Pliny*, speaking of Obelisks, and the hieroglyphic Figures inscribed on them, saies; Sculpturæ illæ effigiesque, quas videmus, Egyptiæ sunt literæ. Nat. Hist. lib. xxxvi. c. 8.

(53) Erant quidam (libri) sacra nigredine colorati, quorum literæ animantium credebantur effigies: quasque librorum notas Athanasia conspiciens quibusdam eminentibus saxi jussit ascribi, atque intra specum per Ægyptiorum adyta collocari; eademque saxa stelas appellans *Deorum stemmata* præcepit continere. Lib. ii. p. 35.

(54) Singulæ literæ singulis nominibus serviebant et verbis; nonnunquam significabant integros sensus; as *Ammianus Marcellinus* represents the hieroglyphic Sculpture of the *Egyptians*. Lib. xvii. p. 160.

which was used by the sacred Notaries; the third was the *hieroglyphic*.

Of these one kind, *viz.* the *epistollic*, was the common writing with the first alphabetical Letters known to all: but the others were *symbolical*. Of symbolic writing one kind was to express a Thing by Representation or Similitude, (this was one sort of the hieroglyphic) another was *tropical* writing; and another allegorical, by ænigmatical Figures or Symbols. The sacerdotal writing partook of the second and third, and the hieroglyphical of the third also. Thus *Clemens* explains them: "When they had a mind to express the *Sun* in writing, they "made a *Circle*; and when the *Moon*, they made a Part of a Circle, "agreeable to its Phasis." This was the first sort of hieroglyphic writing. The tropical writing was by various analogical Mutations and metaphorical Modes of Expression; as when they set forth in Sculpture the Praises of their Kings, by Stories taken from Theology, or Resemblances to their Gods; this was used in the *sacerdotal* or *sacred* writing; and implies that the sacred Letters were elementary and alphabetical. But the Alphabet was kept secret, and known to none but the Priests. The ænigmatical writing, or Sculpture, which was the third sort of Hieroglyphic, by Pictures or Figures, was composed by representing the Powers or Properties of one Thing or Being by similar ones in another. As when the *Egyptians* represented the oblique Course of the Stars by the Bodies of *Serpents*: and the Sun by the (55) *Scarabæus* or Beetle; because when he has lodged his Semen in a round Ball made of Beasts Dung, he rolls it backward with his Feet, and his Face

(55) See Clem. Alex. Strom. v. p. 555, 556. and Orus Apollo Hieroglyph. p. 15, for a full Account of the *Egyptian* sacred Writing and Symbols. *Pliny* saies of the Beetles: E fimo ingentes pilas *aversi* (which *Clemens* calls ἀντιπρόσωποι) pedibus volutant, parvosque in iis contra rigorem hiemis vermiculos foetus sui nidulantur. Nat. Hist. lib. xi. c. 28. Again: Scarabæum qui pilulas volvit: propter hunc Ægypti magna pars scarabæos inter numina colit; curiosa Apionis interpretatione, qua colligat Solis operum similitudinem huic animali esse. Lib. xxx. c. 11. *Porphyrus* saies in like manner: Αἰγύπτιοι ἐσέφησαν (κάνθαρον) ὡς εἰκόνα ἡλίου ἐμφυλον. Κάνθαρος γὰρ πᾶς ἀρρῖω ἢ ἀφ᾽ αὐτοῦ τὸν θορόν ἐν τέλματι ἢ ποιήσας σφαιραειδῆ πῖς ὀπισθίους ἀνταναφῆρας ποιοῦν, ὡς ἡλίου ἑστάνον. De Abst. lib. iv. sect. 9.

turned

turned from it, and always looking to the East : this was one of the *Egyptian* Symbols engraved on their Obelisks.

The hieroglyphic Symbols were very ancient ; and *Clemens Alexandrinus* saies, they were used in the sacred Books of Philosophy and Theology ; and so saies *Apuleius* and *Martian Capella*.

The learned *Porphry* agrees with *Clemens* in his Account of the *Egyptian* Writing. He saies, *Pythagoras* learned the Wisdom and Language of the *Egyptians* ; and that their Writing is of three Sorts, the (56) *epistolographic*, the *hieroglyphic*, and *symbolic*. The *symbolic* is evidently that Sort of it which *Clemens* calls *sacerdotal*, or *sacred* Writing : for *Porphry* explains the others as he does, viz. The one (the hieroglyphic) is the expressing a Thing by the Imitation of it, or by Picture : the other is allegorical, and expressing a Thing by ænigmatical Figures and Characters.

Porphry does not explain the *epistolic* way of writing, because it was commonly known and used. But as it is absurd to suppose him to omit the *sacerdotal* or *sacred* writing, not known to the Vulgar, so he must mean it by that which he calls *symbolic*, in Distinction to the *hieroglyphic*, properly such : and it is certain, that the sacred sacerdotal Books of Religion and Philosophy were composed with ænigmatical Allegories and symbolic Characters. This appears from *Plutarch*, who saies, that when *Pythagoras* conversed with the *Egyptian* Priests, and had been instructed by *Oenuphis*, Priest of *Heliopolis*, he imitated their (57) symbolical and mysterious way of explaining Matters of Theology. He adds, that *Pythagoras* symbolically expressed by Numbers and mathematical Figures, what the *Egyptians* expressed by physical Symbols

(56) Ἐν Αἰγύπτῳ μὲν πρὸς τοὺς ἱεροῦσι συνίω (ὁ Πυθαγόρας) καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Αἰγυπτίων φωνήν. Γραμμάτων δὲ τελευτὰς ἀλφειοῦ, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν. Τῶν μὲν κοινολογημάτων καὶ μίμησιν (which is like the Expression of *Clemens*, κυριολογεῖται καὶ μίμησιν, and seems to be borrowed from it) καὶ δὲ ἀλληγορημάτων, καὶ ἀτινὰς αἰνιγμάτων. Vit. Pythag. c. xi, xii. p. 15.

(57) Ἀπειμιμήσατο τὸ συμβολικὸν αὐτῶν καὶ μυστηριώδεις ἀναμίξας αἰνιγμάσιν τὰ δόγματα. Τῶν καὶ καλεωμένων γραμμάτων ἱερογλυφικῶν ἔθεν δατολείπῃ τὰ πολλὰ τῶν Πυθαγορείων παραγγελμάτων. De Isid. et Osir. p. 354.

and Figures of Animals. He expressed *Apollo* by the Number *One*; *Diana* by the Number *Two*; *Minerva* by the *Septenary* Number; *Neptune* by a *Cube*. These, *Plutarch* observes, are like the Symbols of the Gods engraved in the *Egyptian* Temples: as, for Example, they express *Osiris* (58) by an *Eye* and *Sceptre*: and so *Macrobius* and *Orus* *Apollo* say likewise. They represent the *Heaven*, which never decays or grows old, by a *Heart* placed upon a *Hearth*, or *Censer*, burning with *Incense*. *Eudoxus* (59) relates, that the *Pythagoreans* represent *Dites* or *Pluto*, *Bacchus* and *Mars* by a *Triangle*: *Rhea*, *Venus*, *Ceres*, *Vesta*, and *Juno*, by a *Square*; *Jupiter* by a Figure of twelve Sides: and *Typhon* by a Figure of fifty-six Sides. (as it ought to be read, and not fifty-eight.)

Porphry (60) saies, the *Pythagoreans* made use of Numbers for Devotion, Divination, and Contemplation. Their Study was about Numbers and Lines, and of these, for the most Part, they made Oblations to the Gods, calling one Number *Minerva*, another *Diana*, another *Apollo*, etc.

This sufficiently shew swhat the symbolic Hieroglyphics of the *Egyptians* were, which *Pythagoras* imitated in his Doctrines.

The hieroglyphic Symbols were very ancient. *Clemens Alexandrinus*, speaking of the Education of *Moses* in the *Egyptian* Court, saies, he had eminent *Egyptian* Tutors to (61) instruct him in the symbolic Philosophy, contained in their hieroglyphic Writings. And he observes, that all Nations (62) amongst whom Philosophy was cultivated,

(58) *Plut.* ubi sup. *Macrobius* saies the same, *Saturnal.* lib. i. c. 21. and *Hor. Apoll.* Hieroglyphic. lib. ii. p. 218. And God, he saies, was represented by a painted Eye, *ibid.* p. 222. Ὅσιον ὀφθαλμῷ ἢ σκήπτρῳ γράφεται. πὺν δ' ἔρεον, ὡς ἀγέτω ἀπὸ αἰδιότητος, καρδίᾳ θυμὸν ἐχάραξεν ὑποκειμένης. (θυμὸν is a corrupt Reading, and should be, I think, θυμωμένης.) *De Isid. et Osir.* P. 354, 355.

(59) *Apud Plut.* de *Isid. et Osir.* p. 363.

(60) *De Abstin.* lib. iii. sect. 36.

(61) Παρὰ πῶς ἀπαρέπεσαν Αἰγυπτίων ἐδιδάσκετο—τίτῳ δὲ συμβόλων φιλοσοφίαν, ἡ ἐν πῶς ἱερογλυφικοῖς γράμμασιν ἐπιδείκνυντο. *Strom.* i. p. 343.

(62) Οὐ μόνον Αἰγυπτίων οἱ λογικώτατοι, πρὸς τὴν ἢ τὰ ἄλλων βαρβάρων ὅσοι φιλοσοφίας ἐμάχθησαν, τὸ συμβολικὸν εἶδος ἐζηήλωσαν. *Strom.* lib. v. p. 567. And he instanceth in the *Scythian* Symbols, sent to *Darius Hystaspis*.

Barbarians

Barbarians as well as *Greeks*, concealed the Fundamentals of their Doctrines, and delivered them (63) under Allegories and Symbols. This Practice other Nations as well as the *Greeks* received from the *Phœnicians* and *Egyptians*.

Eustathius, in his Commentary on *Homer's Iliad* Z, saies, other (64) ancient Nations as well as the *Egyptians* made hieroglyphic Animals, and expressed their Meaning in (symbolic) Characters. The *Scythians* had their hieroglyphic Figures and Characters. The (65) *Æthiopians* wrote the History of their Gods and their religious Mysteries in the same sacred Characters which the *Egyptians* used, as *Diodorus Siculus* relates: and *Heliodorus* (66) saies they resembled them.

Thrasyllus (67) related, that *Democritus* wrote of the sacred *Babylonian Letters*, etc. and because symbolic Figures were mixed with the sacred Characters, the *Egyptians* called these Symbols γράμματα, *Letters* or *Characters*. *Clemens Alexandrinus* tells us, that the *Egyptians* in the Festivals of their Gods, called κωμασίαι, *Revels*, used to carry about (68) four golden symbolic Images, which were two Dogs, one

(63) Πάντες ἔν, ὡς ἐπεὶ εἰπεῖν, οἱ θεολογήσαντες βάρεαροί τε καὶ Ἕλληες τὰς μὲν δρχαῖς τῶν πραγμάτων ἀπεκρύψαντο· τίω δ' ἀλήθειαν αἰνίγμασι καὶ συμβόλοις, ἀλληγορίαις τε αὐτὰ καὶ μετὰφοραίς, καὶ τοιούτοις τισὶ τρόποις ἀπαδεώκασιν· ὅποια καὶ παρ' Ἑλλήσι τὰ μαντήια. Ibid. p. 556. See Max. Tyr. Dissert. xxxviii. This Method of instructing and writing in Allegories, and Symbols, and ænigmatical Figures, the *Greeks* learned from the *Egyptians*; and therefore *Clemens* adds, p. 557. that their oldest Theologers, as well as Philosophers, *Orpheus*, *Linus*, *Museus*, *Homer*, and *Hesiod*, inserted in their Poems, *Dreams* and *Symbols*, whereby their Meaning was obscured and hidden from the Vulgar: and the History of their Gods was symbolically understood. See Orig. cont. Cels. lib. i. p. 11. edit Spens. and *Burnet's* Archæologia, p. 90, 91.

(64) Οἱ δὲ γε παλαιοὶ ὅποῖόν τι καὶ οἱ Αἰγυπτίοι ἐποίουν, ζωῖδιά τινα ἱερογλυφῆες, καὶ λοιπὰς δ' ἡρακλῆους εἰς σημασίαν ὧν λέγην ἐβάλλοντο· ἔτω καὶ αὐτοὶ καθὰ καὶ τινες ὕστερον Σκυθῶν ἐσήμαινον ἃ ἤθελον, εἰδωλὰ τινα καὶ πολυειδῆ γερμικὰ ξέσματα ἐγχεύοντες ἢ τοὶ ἐγλύφοντες, p. 489.

(65) Biblioth. lib. iii.

(66) Ἐπελεγόμην τίω ταυτίαν γράμμασιν Αἰθιοπικοῖς, καὶ δημοτικοῖς, ἀλλὰ βασιλικοῖς ἐσιγμύλιω, ἃ δὴ τοῖς Αἰγυπτίωι ἱερογλυκοῖς καλεμύοις ὠμοῖεν. Æthiop. lib. iv. p. 174.

(67) Περί τῶ ἐν Βαβυλῶνι ἱερῶν γραμμάτων· περὶ τῶ ἐν Μερόῃ (alii libri editi addunt ἱερῶν γραμμάτων.) Apud Diog. Laert. in Democrit. lib. ix.

(68) Strom. v. p. 567.

Hawk, and one *Ibis*; and they called the *Idola*, or Characters representing these Images, *four Letters*, τέσσαρες γράμματα. The two Dogs were Symbols of the two Hemispheres, which encompass and as it were guard and preserve the mundane System: the Hawk was the Symbol of the *Sun*, representing his fiery and destructive Influence; for the *Egyptians* attributed pestilential Diseases to the Sun. The *Ibis* was the Symbol of the *Moon*, the black Feathers representing the dark Part, and the white the lucid Part of that Luminary.

These Symbols probably belonged to the Solemnities of *Osiris* and *Isis*.

The two Dogs seem to be the Symbols of *Horus* and *Hermes*, one the Son, and the other chief Counsellor of *Osiris* and *Isis*. The *Hawk* was *Osiris*, or the Sun: and the *Ibis*, which represented the Moon, was the Symbol of *Isis*.

From what is said, it is evident, that the sacred and sacerdotal Books of the *Egyptians* were wrote in Characters unknown to the Vulgar, and mixed with hieroglyphic symbolical Figures, to make them more mysterious: and these comprehended the secret History of their Gods, and all their Theology and Philosophy.

Apuleius, speaking of his Initiation into the Mysteries of *Isis*, describes (69) the sacred Books, which contained the Rituals of them, as being wrote in unknown Letters, and mixed with Figures of Animals, which had a comprehensive Meaning in them, like a compendious Writing; and turned, knotted and curled into various Forms, that they might not be read by the uninitiated.

Hieroglyphics and sacred symbolical Characters, of which the sacerdotal Books were composed, are undoubtedly very ancient; and may probably be the Invention of the second *Egyptian Hermes*; and *Herodotus* (70)

(69) De opertis adyti profert quosdam libros literis ignorabilibus prænotatos, partim figuris cujuscemodi animalium concepti sermonis compendiosa verba suggerentes: partim nodosis et in modum rotæ tortuosis capreolatinque condensis apicibus, a curiosa profanorum lectione munita. *Metamorph.* lib. xi. p. 178. edit. Amstel. 1624.

(70) Πρώτος Αἰγυπῖος—ζῶα ἐν λίθοις ἐγγράψαι. Lib. ii. c. 4.

saies rightly, that *the Egyptians were the first who engraved the Figures of Animals on Columns of Stone.*

- But long before the *Egyptians* had any Mysteries, or sacred symbolic Letters, or hieroglyphic Figures, alphabetical Elements or Letters were invented in *Phœnicia* by *Taaut*, the Son of *Misor*, who was the first *Hermes*, and lived four hundred Years before the *Egyptian Hermes*, as I have before shewn at large, and carried his Letters into *Egypt*. So that the first Records of Pagan History and Theology were wrote in a plain and simple manner, and in the vulgar and common Letters, invented by *Taaut*, the Secretary of the *Phœnician Cronus* or *Saturn*. The sacred Letters, distinct from these, were not known till the Pagan Religion of Hero-worship was mixed with Allegory and Fable; and Mysteries were instituted. Therefore the Invention of the sacred Letters and hieroglyphic Symbols was to conceal these Allegories and Mysteries from the *Vulgar* and uninitiated; and to make them more revered, as being unknown to all but the Priests, who wrote not only the Doctrines and Rituals of Religion, and their recondite Philosophy, but also the History of their deified Kings and Hero-Gods, in these sacred Characters. So that the sacred or sacerdotal Letters were invented to cover and keep secret their symbolic and allegorical Theology; which, being quite different from the Notions which the *Vulgar* had of the Gods whom they worshiped, it was necessary, in order to keep it concealed from them, to inscribe it in Characters and hieroglyphic Symbols, which were different from the vulgar Letters, and not known to the common People.

The sacerdotal Letters or Characters were probably those which we find added and interspersed in all the hieroglyphic Inscriptions; and they may be Explications of the several Symbols: and by these visible Symbols, which were significative of their physical Theology, they endeavoured to imitate the Author of Nature, who exemplified by visible Effects and Objects in the material World the secret and invisible Powers and Operations of the divine Mind. Thus the *Egyptian Hierophants*, by their mystical Symbols, endeavoured to impress upon the Mind Ideas and Exemplars agreeably to which they thought the divine Mind operated in the universal System.

Whether

Whether sacred symbolic Letters, distinct from the vulgar writing, were first invented by the *Phœnician* Hierophants or by the *Egyptian Hermes*, is not certain; but it is highly probable, that the *Phœnician* Hierophants concealed their Mysteries and Allegories in Letters unknown to the Vulgar, as the *Egyptians* did: and that, as the *Egyptians* received their oldest Mysteries from the *Phœnicians*, and also the first Knowledge of symbolic Figures of the Gods; they also imitated their Method of concealing (71) their mysterious Doctrines and recondite Theology in peculiar Characters, known only to the Priests.

The sacred *Phœnician* Letters might be carried with the vulgar ones into *Greece* by the *Pelasgi*, and the *Cabiric* Mysteries might be contained in them. *Theodoret* (72) acquaints us, that *the Greeks had peculiar Letters, which they called Sacerdotal, and were kept in their Temple.*

The *Jews* had no Distinction of sacred and vulgar Letters, whatever the modern *Jews* have ignorantly pretended to the contrary; because they had no Mysteries or recondite Doctrines: but the true Knowledge of the one God and his Laws were made known to the People as well as to the Priests and Rulers.

Though the *Cabiric* Theology, which at first was a plain, literal, and historical Account of the Transactions of the oldest Gods, who were deified Men, was very anciently allegorized, and made mysterious in *Phœnicia*, to hide it from the People; yet we have no Account that it was mixed with any symbolic Figures. They had symbolic Images of their Gods placed in their Temples, which were the Invention of their *Taaut*, but the hieroglyphic mixed Figures, composed of Men, Beasts,

(71) Οἱ θρηγυόμηναι ἱερεῖς χρόνους ὕστερον ἠθέλησαν αὐτῶν (ἀλήθειαν) σκοπεύειν, καὶ εἰς τὸ μυθώδες σκοπεύειν· ἐξ ὧν τὸ μυσικὸν ἀνέκυπτεν. Phil. Byb. apud Euseb. Præp. Evang. lib. i. p. 32. Philo adds, that the *Phœnician* Priests, who succeeded *Taaut*, and the *Cabiri*, were the Introducers of the fabulous allegorical and mystical Theology, which they formed out of the simple historical Accounts which were written by the Order and Direction of *Taaut*. Τὰ μὲν γεγονότα πρῶτα ἐξ ἀρχῆς ἀπεπέμφαντο, ἀλληγορίας καὶ μύθους θρηγυόσαντες, καὶ τοῖς κοσμοῖς παθήμασι συγγράμηναι πλασάμενοι μυστήρια κατέστησαν.

(72) Ἐν τοῖς ἑλληνικοῖς ναοῖς ἰδίαι τινες ἦσαν χαρακτῆρες γραμμάτων, ὡς ἱεραλίκους προσηγόρευον. Quæst. lxi. in Gen. p. 48. edit. Sirmond.

and

and Birds, which were merely symbolical, and representative of theological and physical Science, and mundane Elements, were the Invention of the *Egyptian Hermes*, who first introduced them into Theology and religious Mysteries; and to make them more pompous and venerable, they were engraved on superb Obelisks of Stone, and on the Gates and Pillars of the Temples; and transcribed into their sacred Books, and mixed with the sacred Characters.

I shall further observe, that the History of the *Egyptian Kings*, their Wars and Exploits, were also engraved on Pillars, and on their Monuments, in the sacred Characters. *Diodorus* (73) *Siculus* relates, that the History of *Osiris* and *Isis* was engraved on a Pillar at *Nysa* in *Arabia* in the sacred Characters. And the Pillars which (74) *Sesostris* set up in many Countries, in memory of his Conquests of them, were inscribed with the sacred *Egyptian Letters*. But there is no mention of hieroglyphic symbolical Figures in these Inscriptions; and these Figures seem to have been peculiarly used in the Representations of their religious Mysteries, and of their physical Theology, engraved on Obelisks; and on the Statues of their Gods, and on their *Mummies*.

OF THE
GREEK THEOGONY.

WHEN the Descendants of *Japhet*, after the Dispersion of the *Noachic Families*, first went into *Greece* in the seventh Century after the Flood, and by degrees settled Families both in several Islands of the *Ægean Sea*, and in *Thrace*, *Macedonia*, *Thessaly*, *Attica*, and the *Peloponnese*; they had no Knowledge of any other God but the one supreme Creator, and of the angelic Ministers of his Provi-

(73) Στήλῳ ἐκάλειν τὸ θεῶν (i. e. Ἰσιδὸς καὶ Ὀσίριδος) ἐπιγεγραμμένῳ τοῖς ἱεροῖς γράμμασιν. Lib. i. p. 23.

(74) Αὗται δὲ πρὸς ἐπιγραφῇ ἔχον Αἰγυπτίους γράμμασι τοῖς ἱεροῖς λεγομένοις. Ibid. p. 51. See also lib. v. p. 321.

dence: and Hero-Gods were not known amongst them, till the *Phœnician Pelasgi*, about the ninth Century after the Flood, carried the *Cabiric* Gods amongst them, and introduced their Worship and Myseries.

This is plain; because the oldest Gods of *Thrace*, and all the Parts of *Greece* that we any where read of, were the *Cabiric Phœnician* Deities, and others, which after these were brought out of *Egypt*.

Phœnicia and *Egypt* were the two great Nurseries of the Hero-Gods, or deified Men and Women, from whence *Greece* and *Italy*, and all the Parts of *Europe*, were originally stocked with them.

The great and oldest Gods of the Northern *Gothic* Nations were some of them. *Jupiter* was their *Thor*; *Mars* their *Odhen*; and *Venus* their *Frigga*: they worshiped also *Diana* and *Ceres*.

Indeed it is evident, that the Names of all the first and chief Gods, both *Greek* and *Latin*, were those of the *Phœnician* and *Egyptian* Hero-Gods. And as the History of these Gods was very anciently allegorized into physical and mundane Elements, the Worship of the *Sun*, *Moon*, *Planets*, and other celestial Luminaries, the *Air*, *Water*, etc. which were taught and believed to be the Habitation of the Gods, was universally received, and prevailed; and every Nation paid Adoration to one or other of them.

Diodorus Siculus (1) relates from the most approved Writers of the *Cretan* History, *Epimenides* the Theologer, *Dosiadas*, *Soficrates*, and *Laosthenidas*, that, whereas the sacred *Eleusinian* Myseries amongst the *Athenians*, and the *Samothracian* Myseries in other Places, were delivered in a mystical and secret manner to those who were initiated in them; these Myseries, by an ancient Law, were in an open and public manner delivered to all at *Gnosfos* in *Crete*: and those Things which were told and transacted amongst other People in secret, and were not to be divulged, were not here concealed from any who had a mind to know them.

The *Cretans* therefore made no Secret of declaring to all that their Gods had been Men, and lived on Earth; and travelled from *Crete* to

(1) Lib. v. p. 343, 344.

other Parts of the World, in order to communicate to Mankind the Benefits of their Inventions, as *Bread-Corn*, planting of *Vines*, and *Letters*, and *Laws* for the good Government of civil Society; and other Inventions of useful Arts and Sciences. That many Generations after the Gods, several of the most famous Heroes, and especially *Minos* and *Rhadamanthus*, had lived in *Crete*.

This open and public Declaration of the *Cretans*, concerning the History of the Gods whom they owned to have been mortal Men, and some of them to have been buried amongst them, caused those of other Nations, who made a great Secret of these real Facts, or were not acquainted with them, to account and stigmatize the *Cretans* as being (2) *Liars*.

But as those of other Nations, in ancient Times, who were admitted into the Mysteries, made a Secret of the Names of their Gods, and of their Actions; and pretended, that all those whom they worshiped were *celestial* Deities, and of divine Original, though they had sometimes appeared in human Form, and conversed amongst Men; so the *Cretans*, who frankly owned the Truth of their being mere mortal Men, who were born and lived on Earth all their Days, took hence a Pretence to claim most of them for their own Countrymen, and to alledge that they were born in *Crete*, and married and died there.

None could contest the Matter with them, till their Names and Characters were published; and then it was generally agreed, that all the great Gods were of mere human Original; and had been Kings and Heroes of mortal Race: and that their Claim and Advancement to divine Honour were founded only on their Merits in having been Benefactors to Mankind.

Therefore the Pretence of the *Cretans*, that the first and greatest Gods were born and lived amongst them, was a mere Fable. This is evident from their own History of their Names and Actions: for they

(2) So *Callimachus* :

Κρητες αει ψευσαι, η γδ ταπον, ω αια, Γειο
Κρητες ετεκλιναντο, ου δ' ε θανες, εστι γδ αει.

Hymn. in Jov. γ 8, 9.

were no other than the *Cabiric Phœnician* Deities, and *Egyptian Hero-Gods*, which had been brought into *Crete* by the *Pelasgi*, who first made them known in their *Mysteries*, but did not publish their Names in their *Sacrifices* and public *Worship*: and others had been brought from *Egypt* by the *Phœnicians*, or by some Families who went out of *Egypt* into *Greece*. Their Names, and the History of their Lives and Actions, agree exactly to the far older Accounts amongst the *Phœnicians* and *Egyptians* of those *Hero-Gods*, who had been their first Kings and Queens, and Inventors of Arts and Sciences, and had first settled Colonies in *Phœnicia* and *Egypt*, and were deified after their Death.

The *Pelasgi* were the first who carried the *Phœnician Mysteries* and Gods into *Greece*; and propagated them wherever they travelled, or made Settlements. And as the *Greeks* had no Gods of their own, and had not begun to deify Men and Women, the *Pelasgi* did not publish the Names of their Gods to the Vulgar, or relate their Actions, but taught them to invoke them as *Cabiri* or *great Gods*, who ruled in the *Heavens*, in the *Sun*, *Moon*, and *Planets*, and governed all Things; superintended human Affairs, and rewarded or punished their Behaviour as it was good or evil.

They discovered their real Names and History to none but those who were initiated into their *Mysteries*, in which their Actions were allegorized into celestial and terrestrial Elements, and physical and theological Science; and hence came the elementary *Worship* of the *Sun*, *Moon*, etc. amongst the *Greeks*, which was older than their *Hero-worship*.

In After-times, when the Names of the *Egyptian* Gods were carried into *Greece*, and the *Pelasgi* were advised by their Oracle at *Dodona* to invoke them in their *Sacrifices* and *Worship*; the *Cretans* might be the first Publishers of them, and of the *Phœnician Cabiric* Gods at the same time; thinking to gain the Honour not only of having them first of all the *Greeks* known amongst them, but also claiming the Births and Burials of the greatest of them.

Thus they pretended, that the principal *Græcian* Gods and Goddesses came out of *Crete*: that *Saturn*, *Rhea*, *Themis*, *Mnemosyne*, and
Tbetis,

Thetis, and the *Titan* Gods, who were all born of *Uranus* and his Sister *Gee*, or *Titæa*, lived about *Gnossus*, where *Uranus* reigned. That *Saturn* had by *Rhea*, *Jupiter*, *Juno*, *Vesta*, *Ceres*, *Neptune*, *Pluto*, and others: and they gave a full Account of their History and useful Inventions. They related, that *Jupiter* waged War with the *Titans*, or Giants, in *Crete* and in other Countries, till he had utterly destroyed them; and that for his Beneficence and generous Deeds for the good of Mankind done every where amongst Men, he was worshipped with the highest divine Honours as the *Olympian Zeus* or *Jupiter*, and esteemed the greatest of the Gods.

The *Cretans* added, that, whilst he reigned at *Gnossos* he was married to his Sister *Juno*; and that his Children, by her and other Women, were *Venus*, the *Graces*, *Lucina*, *Diana*, *Vulcan*, *Mars*, *Apollo*, *Mercury*, the *Muses*, *Bacchus* of *Proserpine*, (an older than the Son of *Semele*) and the *Idæan Hercules*, (one of the *Curetes*, and older than him born at *Thebes* of *Alcmena*.) All these Gods and Goddeffes, and their Exploits and Inventions, the *Cretans* claimed to themselves; and also the first Institution of religious Mysteries, in Honour of several of them, especially those of *Ceres* (3).

No Account so probable can be given of this fabulous Pretence of the *Cretans*, that the Birth and chief Residence of most of the Gods was in their Country, but only their having first published their Names, and given them to some of their own Kings, with the History of their Actions, as *Diodorus Siculus* has related from their Historians. This unfolds all the Mystery of it, and accounts for the Presumption of the *Cretans*.

However, notwithstanding, it is not certain, that the *Cretans* first published the Names of the Gods in *Greece*. There was an older *Jupiter* than their King *Asterion*, who had been educated by the *Curetes*, and who married *Europa*, the Sister of *Cadmus*, who was seized at *Tyre* by some *Cretan* Traders, and brought thence to *Crete* in a Ship which had the Figure of a *Bull* engraved on its Head, as *Lycophron* (4) relates:

(3) Diod. Sic. lib. v. p. 333, 334.

(4) Ἐν Ταυρομόρφῳ πλάμιδῳ τυπώματι (so it ought to be read, and not and

and the King of Crete fell in Love with her, and (5) married her. This was in the Year before Christ 1496, and sixty-one Years after the Reign of Cecrops commenced.

So that the Cretans, after all their Pretences, seem to have had the Names of the Gods from the Athenians, or, however, after they were published in Attica. The Cretan Jupiter, Asterius, is the Jupiter of whom Porphyry relates, that Pythagoras, when in Crete, retired to the Cave where he was buried, habited in a Garment of black Wool, and performed funeral Ceremonies to him, and left upon his Sepulchre an Inscription, beginning with the Words: *Here (6) lies the great Zan, whom they call Jupiter.*

When the Cretans had got the Names of Gods from Egypt and Phœnicia, they called their Kings who reigned before Asterion, by the Names of Uranus, Saturn, Ammon, and the oldest foreign Hero-Gods, that they might not seem ever to have wanted Gods; and this was the Case of other People.

This was the Beginning of the Greek Theogony, which made the Subject of the Poems of Musæus, Eumolpus, Orpheus, Homer, Hesiod,

τυμπώματι) p. 191. But his Scholiast Tzetzes thinks the Master of the Vessel was called Taurus: Lycophron adds, that they were the Curetes of Ida, who stole her, and gave her to King Asterius for a Wife. This Rapture was made to revenge a former Rapture of Io, Daughter of Inachus, by the Phœnicians.

Αὔθις γὰρ ὕβεν τιῶ βαρεῖαν ἀρπαγῆς
Κέρητες ἀνίλιποινον Ἰδαῖοι κάπροι
Ζητῶνες, αἰχμάλωτον ἡμφρόδσαν πόρην
Ἐν ταυρομόρφῳ τεάμπιδ' τυπώματι
Σαραπίαν Δικταῖον εἰς ἀνάκτορον
Δάμαρτα Κρήτης Ἀσέρῳ σεληλάτῃ.

The Word Σαραπίαν will not stand in the Verse, which is Iambic, because Σαργ, the first Foot, will be either a Trochee, or two short Syllables, neither of which will consist with Iambic Metre. I would therefore read Σαργαπίαν, which some Copies favour; and Lycophron might think Europa was of Sarapta, a City of Phœnicia. See Steph. in voce. Lycophron calls the King, who married Europa, Asterus, i. e. Asterius; which the Translator not understanding has ill rendered Stellatus. See Potter's Not. p. 172.

(5) Apollodor. lib. iii. c. 1. sect. 1, 2. Herodot. lib. i. c. 2.

(6) Ὡδε μέγας κεῖται ΖΑΝ, ὃν Δία κικλήσκουσιν. Cyr. cont. Jul. lib. x. p. 342. Porphy. Vit. Pythag. p. 20. where see the Notes.

and

and many others both before and after them; and especially of the Poems of the first *Orpheus* and *Linus*, who were Contemporaries with *Cadmus*.

After the Names of the Gods, which were really and originally *Phœnician* and *Egyptian* Deities or Heroes, were carried into *Greece*, and published there, every City almost, and especially the *Athenians*, claimed one or more of them as having been their Founder, and lived amongst them; and they erected Temples and Statues, and offered such Sacrifices to them as were suitable to their Characters, and invoked them by their Names: and not only so, but they called their own later Heroes and Heroines after their Names, whose Actions and Characters were agreeable to those of the older Gods and Goddeffes.

This was the Reason that we read amongst the *Greek* Writers, and *Latin* Authors from them, of so many of the Name of *Saturn*, *Jupiter*, *Mercury*, *Mars*, *Dionysus* or *Bacchus*, *Hercules*; *Juno*, *Venus*, *Diana*, etc. who lived in different Places and Ages, both in *Greece* and *Italy*, as well as in *Phœnicia*, *Egypt*, and other Countries: and, by not distinguishing their different Persons and Times, great Confusion is brought into History and Chronology.

This is the Secret of the *Greek* Theogony; and we are beholden to that faithful Historian *Herodotus* for the Discovery of it. He tells us, “ (7) that the *Pelasgi* at first offered all their Sacrifices to the Gods
“ with Invocations, (as he was informed at *Dodona*) but made no men-
“ tion of any Names; nor indeed had then heard what their Names
“ were; but they called them *θεοί*, Gods, as being those who ordered
“ and disposed all Things in the World. After a long Time they
“ heard of the Names of other Gods, which were brought out of
“ *Egypt*; and it was a long Time after this before they heard of the
“ Name of *Dionysus*, or *Bacchus*, (*viz.* the Son of *Semele*.) After a
“ while they consulted their Oracle at *Dodona* about the Names of these
“ Gods. This Oracle was esteemed the oldest of any in *Greece*, and
“ at that Time the only one. The *Pelasgi* therefore consulted the
“ Oracle at *Dodona*, whether they might use the Names of the foreign

(7) Lib. ii. c. 52.

“ Gods ; and the Oracle gave Answer that they should use them.
 “ And from that Time, when they offered Sacrifices, they invoked
 “ the Gods by their *Names*, and communicated them afterwards to
 “ the *Greeks*.”

Agreeably to the Account of *Herodotus*, *Dionysius* of *Halicarnassus* relates (8) from the ancient Poet *Arctinus* (9), [not *Aratinus*, as the Text of *Dionysius* has it] that *Dardanus* built in *Samothrace* a Temple to the great Gods, but did not communicate their Names : so their Names were not published at *Samothrace* in the Year before *Christ* 1500.

The Publication of the Names of the Gods by the *Pelasgi* in *Greece* was probably some Years before the Time of *Cecrops* coming out of *Egypt*, and reigning in *Attica*, which he called (10) *Cecropia*, after

(8) Ἐν τῇ Θρακίᾳ νήσῳ — καλᾶσθαι τὸν Δάρδανον ἐλάτῃ τῶν θεῶν τῶν (μεγάλων) ἱερῶν, ἀρρήτους τοῖς ἄλλοις ποιῆσαι τὰς ἰδίας αὐτῶν ὀνομασίας, καὶ τὰς τελετὰς αὐτοῖς τὰς καὶ εἰς τὸδε χρόνον γινομένης ἐκ τῶν Σαμοθράκων ἐπιτελεῖν. *Antiq. Rom.* lib. i. p. 55.

(9) The true Name of this ancient Poet is *Arctinus*, who was a *Milesian*, and flourished in the second Year of the first Olympiad, that is, in the Year 775 before the *Christian* Æra. *Euseb. Chron.* *Tzetzes* makes him the Scholar of *Homer* : Ἀρκτίνῳ ὁ Μιλήσιῳ ὡς μαθητὴς Ὁμήρου. And so *Suidas* : but he placeth him in the ninth Olympiad. *Clemens Alexandrinus*, *Strom.* i. p. 333. makes him contemporary with *Lesches Lesbios* ; and so in the fourth Year of the 30th Olympiad. But *Suidas* adding, that he lived 400 Years after the *Trojan* War, placeth him a little before the first Olympiad.

(10) Κέκροψ ὁ διφυής — ἀπὸ μῆκος (ὡμαλῶς) ἔτω καλεῖσθαι, ὡς φησιν ὁ Φιλόχορος, ἢ ὅτι τῶν Αἰγυπτίων τὰς δύο γλώσσας ἠπίστατο. Οὗτος δὲ τῶν Ἀθηνῶν τὴν πόλιν Ἀθηνῶν ὠνόμασεν — ἀπὸ αὐτοῦ ἡ Κεκροπία ἢ χώρα ἐκλήθη. *Syncel. Chronograph.* p. 153. See also *Euseb. Chron.* N. 460. and *Athenæi Deipnos.* lib. xiii. init. Κέκροψ Ἀθηνῶν ἐβασίλευσε, καὶ ἡ χώρα Κεκροπία ἐκλήθη, τὸ πρότερον καλεῖσθαι Ἀκτικὴν ἀπὸ Ἀκταΐας ἧς αὐτόχθονος. *Marm. Oxon. epoch.* i. and *Pausan. Attic.* p. 2. This *Æteus*, from whom *Attica* was named *Ætica* or *Ætea*, was, according to *Eusebius* from *Tatian*, *Clemens Alexandrinus*, etc. contemporary with *Phorbas*, King of *Argos*, who began to reign, by his Account, in the Year before *Christ* 1585. *Præp. Evang. lib.* x. c. 30. p. 490. But he observes from *Africanus*, that *Philochorus*, an ancient *Attic* Writer, denied there ever was such a King as *Æteus* : though *Clemens Alexandrinus* from *Tatian's* Oration *adv. Græc. fin.* owns him, *Strom.* i. p. 321. *Apollodorus* seems to agree with *Philochorus*, and owns no King of *Attica* before *Cecrops* ;
 his

his own Name; and before *Deucalion* came into *Greece*: for it was before the Oracle at *Delphi*, or *Delphos*, was founded, and dedicated to *Themis*, a *Pelasgian* Goddess; the *Dodonæan* Oracle being then esteemed, as *Herodotus* tells us, the only one in *Greece*. This Oracle of *Themis* was older than *Cecrops*, and was founded and consecrated to her upon the Publication of the Names of the Gods: and after this Publication *Cecrops* built the City of *Athens*, which he so named from *Athene*, or *Minerva*, one of the *Egyptian* Deities, who was worshiped at *Sais*, from (11) whence he came into *Attica*: and this was the Reason that *Minerva* was the tutelar Goddess of *Athens*.

Cecrops set up her Statue in his new built City; and also built an Altar to the *Egyptian Jupiter* her Father, (for *Jupiter* was the Father of the *Saïte Minerva*, or *Isis*) he also built a Castle, which stood in the middle of the City, and which itself was at first a City, and called *Cecropia*, as *Pliny* (12) and others relate. But they all seem to be mistaken; and *Apollodorus* writes, that *Cecropia* was the Name of the Country, which *Cecrops* so called after his own Name.

If *Cecrops* was not the first who brought the Names of the *Egyptian* Gods into *Greece*, it is certain, that they had not then been many Years published there. We hear nothing of them before the Reign of *Cecrops*, except the Oracle of *Jupiter* at *Dodona*, and that of *Themis* at *Delphi*: and *Apollodorus* relates, that in his Reign it was said that the Gods chose each the City where they would be peculiarly worshiped,

and saies, he called the Country, which was before called *Aëte*, *Cecropia*, after his own Name. lib. iii. c. 13. Yet he saies, (ibid. sect. 2.) that *Cecrops* married *Agraulon*, the Daughter of *Atæus*; but he does not say *Atæus* was a King of *Attica*. *Aëte* was the old Name of *Attica*, many Ages before *Phorbas* reigned at *Argos*; and was so denominated from its mountainous Situation towards the Sea. See *Eustath.* in *Dionys. Orb. Descript.* ad § 423. The *Athenians* had no certain Account of their Kings before *Cecrops*, though many, no doubt, reigned between *Ogyges* and him, and many also before *Ogyges*.

(11) So *Diod. Sic.* lib. i. p. 24. *Suid.* voce Κέκροψ. *Schol.* in *Plut. Aristoph.* ad § 773. where is a full Account of *Cecrops* being called Διφύης.

(12) *Nat. Hist.* lib. vii c. 56. *Eustath.* in *Dionys. Orb. Descript.* § 423. *Meurs.* *Cecrop.* p. 6.

[lib. iii. c. 13.] and, agreeably to this, *Cecrops* was the first of the *Greeks* who built an *Altar* (13), and offered *Sacrifices* to *Jupiter*, whom he called *Zeus*, and invoked his Name.

Others thought, that the oldest Temple of the *Olympian Jupiter* at *Athens* was built by *Deucalion* (14), who was a few Years later than *Cecrops*: and this is consistent with *Cecrops* having before built an *Altar*, and offered *Sacrifices* to *Jupiter*: and *Pausanias* relates, [Arcad. p. 600. edit. Kuhn.] that *Jupiter*, *Saturn*, and the *Curetes* lived in the Reign of *Cecrops*, King of *Athens*, and of *Lycaon* in *Arcadia*; and they could not be many Years older in *Greece*.

This is the true Relation of the Time of the first *Græcian* Gods known and publicly worshiped.

But after the *Greeks* had got the Names of the Gods, they feigned Actions which they ascribed to them, though they happened in Times before they were known. They pretended that *Jupiter* lay with *Niobe*, Daughter of *Phoroneus*, King of *Argos*, who lived two hundred Years before the Reign of *Cecrops*: and this *Jupiter* was probably the Master of a *Phænician* Ship, which traded to *Argos* (15), and who debauched this Princess; as another afterwards carried off *Io* (16); Daughter of another King of *Argos*, or of his Brother: and in those Days,

(13) Πρῶτον δὲ Κέκροψ λέγει Ζεῦα κεκλημέναι τὸν θεὸν μὴ πρότερον ἔτῳ παρ' ἀνθρώποις ὀνομασμένον, ἔπειτα βωμὸν παρ' Ἀθιναίοις ἰδεῖν παρ' αὐτῷ, καὶ πάλιν πρῶτον Ἀθιναῖς ἄγαλμα συστήσασθαι ὡς εἰδὲ τῶν ἐκ παλαιῶν ὑπαρχόντων. Μετὰ δὲ τῶν καὶ οἱ παρ' Ἑλλήσι θεοὶ πάντες ἡγεαλογεῖν. Euseb. Præp. Evang. lib. x. c. 9. p. 486: And in *Jerome's* Translation of the Preface to his Chronicle, p. 55. it is: Hic Cecrops primus omnium Jovem appellavit; simulacra reperit; aram statuit; victimas immolavit; nequaquam istiusmodi rebus in Græcia usquam visis. And *Pausanias* writes: Ὁ μὲν γὰρ (Κέκροψ) Δία τε ὀνόμασεν ὑπαίου πρῶτον, καὶ ὅποσα ἔχει ψυχὴν τῶν μὴ ἡζίωσεν εἰδὲν θῆναι. Arcad. p. 237. These Passages are very observable, and point out the Time of the *Græcian* Theogony.

(14) Τῷ δὲ Ὀλυμπίῳ Διὶ Δευκαλίωνα οἰκοδομῆσαι λέγεται τὸ ἀρχαῖον ἱερόν. Pausan. Attic. p. 43. edit. Kuhn.

(15) *Herodotus* tells us, lib. i. init. that the *Phœnicians* in very ancient Times traded to *Argos*, when it was the most famous City in all *Greece*, and before *Athens* was built.

(16) *Herodotus*. lib. i. c. 1, 5.

and after, they laid the Raptures and Children of such great Ladies who had been debauched, to the Gods, to save their Credit and the Reputation of their Families. But neither *Jupiter* nor any other God was known by Name, or publicly worshiped in *Greece* before the Reign of *Cecrops*, or but a few Years before: and it might be after his Reign [when it was a Custom to make all the famous *Græcian* Heroes to be begotten of some God or Goddess] that the Poets feigned *Jupiter* to have lain with *Niobe* and *Io*, though long before he was known by Name or worshiped in *Greece*. Indeed, as the Oracle at *Dodona* was originally consecrated to *Jupiter Ammon*, an *Egyptian* Deity, who was consulted at it, he might be said to have lain with *Niobe*, because the Oracle was founded before she was born. But however, as yet, and for many Years after, none of the Names of the Gods were invoked in offering Sacrifices, as we are assured from *Herodotus*. And the History of *Io*, as *Herodotus* relates it from the *Persians*, and *Phœnician* Writers, shews, that a Master of a *Phœnician* Ship lay with her: and if she was a Priestess of a Temple at *Argos*, this must have been a *Pelasgic* Temple, consecrated to the *Cabiri*, before their Names were known in *Greece*.

Agreeably to the Account before-given, that the *Greeks* had the Names of their Gods from *Egypt*, *Herodotus* relates, that the *Egyptians* were the first who used the (17) Names of the twelve Gods (so called), and that the *Greeks* received them from the *Egyptians*. *Lucian* also saies, that the *Egyptians* were the first who knew the sacred Names of the Gods, [De Dea Syr. p. 1057.] and *Jamblichus* writes, that the *Egyptians* had the Names of the Gods first of all communicated to them.

(17) Δωδέκα τε θεῶν ἐπωνυμίας ἔλεγον πρώτως Αἰγυπτίους νομίσαι, ἢ Ἑλλήνας παρὰ Σφείων ἀναλαβεῖν. Lib. ii. c. 4. He saies again, lib. ii. c. 50. Σχεδὸν ἢ πάντα τὰ ὀνόματα τῶν θεῶν ἐξ Αἰγύπτου ἐλήλυθε εἰς τὴν Ἑλλάδα, διότι μὴ γὰρ ἐν τῷ βαρβάρων ἔκτῃ συνθανέμεθα ὅτι δὲ ἴσκειν εἶναι. He does not say *all*, but *almost all* the Names of the Gods came out of *Egypt* into *Greece*: for some of them were *Pelasgic* or *Phœnician* Names of Gods, as *Herodotus* rightly adds, viz. the *Dioscuri*, *Neptune*, *Juno*, *Vesta*, *Themis*, the *Graces*, *Nereids*, and others. These were Names which the *Pelasgi* brought out of *Phœnicia*, but did not publish them till the Names of the *Egyptian* Gods were first published.

From what has been related, we may understand the Method of the most ancient idolatrous Worship in *Greece*. The first Hierophants, or Priests, who conducted the Sacrifices and Worship of the Gods, knew, as having been initiated into the Mysteries, that they were really *dead Men*; and were known by their proper Names, Titles, and Actions: but they thought it proper to conceal these from the People, lest they should bring them and their Worship into Contempt.

Therefore in their public Worship they only invoked their Gods as *Cabiri, Dii potentes*, and *cælestes*, that is, *great, powerful, and celestial Gods*. Their real Names and Characters were made known to those only who were initiated into the Mysteries; and were there allegorically represented. But after the Names of the *Egyptian* Hero-Gods were brought into *Greece*, and the *Pelagi* were advised by their Oracle at *Dodona* to invoke them in their public Worship, they published with them the Names of their own Gods, and communicated them to the *Greeks* every where.

By this Publication of the Names of the *Egyptian* and *Phœnician* Hero-Gods the primitive Religion of the *Greeks* was greatly corrupted. They now fell into the gross Superstition of (18) Hero-Worship; and invoked the Names of *dead Men* and Women, whom they knew nothing of; and set up Images of them, and built Temples for their Worship.

In a little Time, after that they found their Gods had been *Mortals*, and they had got the Knowledge of their Names and History, they feigned that they were all natural-born *Greeks*; and they dated their

(18) Agreeably to this Account *Plato* saies, under the Name of *Socrates*, that the first Inhabitants of *Greece* thought those to be the only Gods, which many of the barbarous Nations now worship as such, viz. the Sun, and Moon, and Earth, and Stars, and Heaven: and that afterwards they called their Heroes, Gods, who were deified Men. *Cratyl.* p. 397, 398. *Serran.* And it is probable enough, that, before the Hero-Gods were known in *Greece*, they worshiped the Sun, Moon, Stars, etc. in which they supposed celestial Beings to reside, as the Ministers of divine Providence. The Words of *Plato* are: Φαίνονται μοι οἱ πρῶτοι τῶ ἀνθρώπων τῶ παρὰ τὴν Ἑλλάδα τέτταρς μόνες θεοὶ ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶ βαρβάρων, ἥλιον καὶ σελήνην καὶ γῆν καὶ ἄστρα καὶ ἕρμιν, etc.

Theogony, or the Ages of their Gods, from the Time of the Reception of their Names and Worship: and soon encreased their Families with a numerous Progeny, pretended to have been born of them.

The oldest *Phœnician Cabiric* God, made known by the *Pelasgi* to the *Greeks*, being *Uranus*, the *Greeks* hence pretended, that he was the first who had reigned amongst them. This King indeed was one of the first who reigned in *Phœnicia*, after the Dispersion of Mankind; but amongst the *Greeks* he could only be reckoned to reign two Generations before their *Jupiter*; and therefore not more than 1650 Years before the *Christian Æra*: and it is probable, that the *Cretans* and other *Greeks* called the Names of their Kings, who lived at the Time of the Reception of the Names of the Gods, and before and after, by their Names: and so having got an Hero-King *Jupiter*, his Ancestors of course, who were preceding Kings, would be called *Saturn* and *Uranus*, and his Brothers and Sisters be named after other Gods and Goddeffes.

To this purpose (19) *Lactantius* judiciously observes: “ that *Saturn*, being a most potent King, to preserve the Memory of his Parents, called the *Heaven* and *Earth* by their Names, which had other Names before. Just as in like manner Mens Names were given to Mountains and Rivers. For when Poets speak of the Offspring of *Atlas*, or the River *Inachus*, they do not mean as if Men

(19) Potuit sic argumentari: Saturnum, cum potentissimus rex esset, ad retinendam parentum suorum memoriam nomina eorum cœlo terræque indidisse; cum hæc prius aliis vocabulis appellarentur. Qua ratione et montibus et fluminibus nomina scimus imposita. Neque enim cum dicunt poetæ de progenie *Atlantis* aut *Inachi* fluminis id potissimum dicunt homines ex rebus sensu carentibus potuisse generari; sed eos utique significant, qui nati sunt ex iis hominibus qui vel vivi vel mortui nomina montibus aut fluminibus indiderunt: nam id apud veteres, maximeque Græcos, usitatum fuit — Non ergo mirandum, si nomina eorum cœlo terræque attributa essent, qui reges genuerant potentissimos. Apparet ergo non ex cœlo natum esse, quod fieri non potest, sed ex eo homine cui nomen *Urano* fuit. Quod esse verum Trismegistus autor est, qui cum diceret admodum paucos extitisse in quibus esset perfecta doctrina, in his *Uranum*, *Saturnum*, *Mercurium*, cognatos suos nominavit. De fals. relig. lib. i. p. 52, 53, 54. edit. Oxon.

“ could

“ could be generated of inanimate Things: but mean such as were
 “ born of those Men, whose Names, either in their Life-time or after
 “ their Death, were given to Mountains and Rivers; which was very
 “ usual to be done by the Ancients, and especially by the *Greeks*. It
 “ is no wonder therefore, that their Names were given to the *Heaven*
 “ and *Earth*, who had been the Parents of the most potent Kings.
 “ Hence it appears, that (*Saturn*) was not born of (the Element called)
 “ *Heaven*, which is impossible to be, but of that Man whose Name
 “ was *Uranus*. And agreeably hereto, *Trismegistus* called *Uranus*,
 “ *Saturn*, *Mercury*, his Kinsmen.”

This is a just Account of the oldest Pagan *Theogony* of the first Hero-Gods, and of their Names being given to the *Heaven*, *Earth*, and the celestial Orbs, *Stars* and *Planets*, etc. And as the *Greeks* could not carry their Gods higher than *Uranus* and *Saturn*, it is certain, that they received their Names and History from the *Phœnician Pelasgi*: and as they received the Names of some later than others, so they reckoned them later in Age. Thus *Bacchus*, *Hercules*, and *Pan*, were received later than the other twelve Gods, and so were accounted *younger*; but amongst the *Egyptians* they were as old as most of the twelve Gods. This was the Method of the *Greek Theogony*, as *Herodotus* (20) tells us.

Hence we are able to account for the *Greek Theogony*, as related in the Poems of *Orpheus*, *Hesiod*, and other Poets; and for the History of the Origin and Families of the Gods given by *Apollodorus*, *Diodorus*

(20) Δὴλὰ μοι ὦν γέγονε, ὅτι ὕστερον ἐπύθοντο οἱ Ἕλληες τέτων τὰ ἐνόμαζα [i. e. Pan, Dionysus, Hercules] ἢ τὰ τῶν ἄλλων θεῶν. ἀφ' ὧν ἐπύθοντο χρόνος, ἀπὸ γὰρ τῶν γνησιογόνων αὐτέων τιμὴν ἔχουσιν. Lib. ii. c. 146. Again: Εἰ μὴ γὰρ φανεροί τε ἐχρόνιοι, καὶ κατεγέγρασαν καὶ ἔτι οἱ ἐν τῇ Ἑλλάδι, κατὰπερ Ἡρακλῆς ὁ ἐξ Ἀμφιτρύωνος καὶ γρόμφου, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης καὶ Πάν ὁ ἐκ Πηνελόπης γρόμφου. Ἐφ' ἧν ἂν τις καὶ τέτις ἄλλος γρομφὸς ἀνδρὸς ἔχειν τὰ ἐκείνων ἐνόμαζα τῶν προγεγονότων θεῶν. Ibid. That is: For if those (the Egyptian Pan, Dionysus, and Hercules) had been famous in Greece, and grown old there, as Hercules Son of Amphitryon, Bacchus Son of Semele, and Pan born of Penelope, did; any one might say, that these were other Men, and had the Names of Gods who were born before them. The Translator has not rightly rendered the last Words, and omitted the Words γρομφὸς ἀνδρὸς.

Siculus,

Siculus, and other Writers : and to form a real Chronology out of their Fables ; and to reconcile them to the older and more genuine History and Records of the *Phœnicians* and *Egyptians*.

Hence also it appears how the Actions and History of the same Gods in the *Greek* Writers are so many Ages later than in the *Phœnician* and *Egyptian* Authors.

Cecrops was the first *Egyptian*, that we know of, who came with a Colony out of *Egypt* into *Greece*, and settled in *Attica*, where the *Pelafgi* lived before him ; and as the Names of the *Egyptian* Gods, and others, were published about his Reign, or not many Years before, he might consecrate several Cities and Parts of the Country to the principal (21) Gods.

Apollodorus indeed differs from other *Greek* Writers, and, out of Compliment to his *Athenians*, makes *Cecrops* an original Inhabitant of *Attica* : but *Hecatæus Milesius*, a far older Writer, saies, that *Cecrops* was a barbarous Name, meaning that he was not a Native of *Greece*, but came from another Country thither. [Apud Strab. Geog. lib. vii. p. 494.] And if so, we need not doubt but he came from *Egypt*.

It is probable also, that *Cecrops* carried from (22) *Sais* a Colony in *Phœnician* Ships into *Greece* : for the *Egyptians* themselves had no Communication with the *Greeks* till many Ages after. But it appears from *Herodotus* (23), as well as other ancient Writers, that the *Phœnicians* traded into *Greece*, particularly to *Argos*, with *Egyptian* and *Syrian* Merchandises, and from *Greece* to *Egypt*, before the Time of *Cecrops* : and that the *Greeks* also traded into *Phœnicia*. But the first *Egyptian* Ship that sailed into *Greece* was that which carried *Danaus* and his Family to *Argos*, as the *Parian* Marbles tell us ; though this might be a *Phœnician* Vessel also.

(21) *Ennius* gave their Names in two Verses :

Juno, Vesta, Menerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

But there were others besides these, and *Uranus* and *Saturn* were the Progenitors of them.

(22) Τῆς Ἀθηνάης δὲ φασὶν ὅστις ἐστὶ Σαΐτων ἦ ἐξ Ἀγῆς. Diod. Sic. lib. i. p. 24.

(23) Lib. i. p. 1, 2.

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That the twelve Gods were all contemporary with *Cecrops* we are informed by that learned *Athenian Apollodorus*, who relates, that in his Reign the Gods chose each their City in which they would be peculiarly worshiped: and that a (24) Dispute arising between *Neptune* and *Minerva*, who both claimed the City of *Athens*, *Jupiter* left it to the Decision of the rest of the twelve Gods, who adjudged it to *Minerva*, upon the Testimony of *Cecrops*, that she had first taken Possession of it by planting the Olive in the *Acropolis* or Castle of the City. *Minerva*, having the City adjudged to her, called it *Athenæ*, after her own Name.

This is the fabulous Account of the *Greeks* concerning the first Worship of their twelve famous Gods; and it shews, that they were not worshiped in *Greece* till the Reign of *Cecrops*; nor till after he had built *Athens*, which he dedicated to *Athene*, or *Minerva*, who was the tutelar Goddess of *Saïs* in *Egypt* (25).

Cecrops came into *Attica* in the Year before *Christ* 1557, or, according to the *Parian Marbles*, in the Year 1582, which is the highest Date of his Reign: and it might be about ten Years after when the Gods were related to come into *Attica*. *Eusebius*, in his *Chronicon*, places the Contest between *Neptune* and *Minerva* in the nineteenth Year of *Cecrops*. *Apollodorus* (36) also relates, that *Mars*, at the Suit of *Nep-*

(24) This Contest between *Neptune* and *Minerva* was related to have happened on the second Day of the Month *Boedromion*, i. e. the 27th Day of *September*, as the *Attic* Year then stood at the Summer Solstice. *Plut. Sympos. lib. ix. p. 741*. On this account he saies, the *Attics*, when they omitted a Day to bring the Course of the Sun and Moon together, or to the same Point of the Zodiac, omitted this Day. *Τὴν δὲ δέκατον ἔ Βοηδρομιῶν ἡμέραν ἐξήνεγκον, ἧ πρός τινος σελήνης, ἀλλ' ὅτι ταύτη δοκῶσιν εἶναι πρὸς τὴν χώραν οἱ θεοί,* i. e. *Minerva* and *Neptune*. See *Sir I. Newton's Chron. p. 72, 74.* and *Apollod. lib. iii. c. 13. sect. i.* This Contest between *Neptune* and *Minerva* is mentioned by *Herodotus*, *Lib. viii. c. 55.*

(25) The *Egyptian* Priest of *Saïs*, called *Pateneit*, (from *Neit* or *Neith*, i. e. *Minerva*, *Procl. in Plat. Timæ. lib. i. p. 31.*) told *Solon* out of their sacred Books, that *Minerva* was the Founder and tutelar Goddess of *Athens* as well as of *Saïs*. *Timæ. Plat. p. 23. Serran. by a vain Compliment making Athens as old as Saïs, built by Isis, the Egyptian Minerva.*

(26) *Lib. iii. c. 13. sect. 2.* *Herodotus* mentions this Daughter of *Cecrops*, who had a Temple at *Athens*, *Lib. viii. c. 53.*

tune,

tune, was tried at *Athens* by the twelve Gods for killing *Neptune's* Son *Halirrhothius*, on account of his ravishing *Mars's* Daughter *Alcippe*, whom he had by *Agraulos*, the Daughter of *Cecrops*, and that *Mars* was acquitted.

The *Parian* Marbles relate this Trial to have happened in the first Year of *Cranaus*, who succeeded *Cecrops*, in the Year before *Christ* 1507: and they add, that the Place where *Mars* was tried was henceforth called *Areopagus*, i. e. the *Rock, Cliff, or Hill of Mars*. This is a well known Story, and shews, that the Gods were then supposed to be living in *Greece*, and so not deified.

The real Fact probably was, that *Alcippe's* Father, called *Mars*, was some military Officer of *Cecrops*, and *Halirrhothius*, who had abused *Alcippe*, was the Son of some Governor of the Sea-Coast of *Attica*, called *Posidonus*, or *Neptune*; and that *Mars* was tried for the Murder of *Halirrhothius* by twelve Judges, chosen out of the four Tribes (27) of *Attica*. *Pausanias* (28) agrees with *Apollodorus* and the *Parian* Marbles, both in the Account of the Cause of the Trial of *Mars*, and of the Place where he was tried at *Athens* being thence called *Areopagus*. So here we have the Time of the most famous Council in *Greece*, called the Council of the *Areopagus*, fixed by the best Authority to the first Year of the Reign of *Cranaus*.

Another Thing, which shews, that the Hero-Gods were brought into *Greece* about the Time before-mentioned, is, that several of them were born of the Daughters of *Atlas* by *Jupiter*. He had *Mercury* by *Maia*, who was one of them; and he had *Apollo* about the same Time by *Latona*; and *Dardanus* (29) by *Electra*, another of them; and other Gods lay with others of them. (see *Apollodor. lib. iii. p. 194.* and *Diodor. Sic. lib. iii. p. 194.*) Now *Atlas* was contemporary with *Saturn*, and was Brother of *Prometheus* and *Epimetheus*, and they all

(27) *Pollux*, speaking of the original Division of the *Athenian* Tribes, saies: Αἱ Φυλαὶ τέως μὲν ὅτι Κέκροπος ἦσαν τέσσαρες· Κέκροπις, Αὐτίχθων, Ἀκλαΐα, Παργλῖα.

(28) *Attic. p. 19, 26.*

(29) *Homer* gives an Account of *Dardanus* and his Descendants, *Il. γ. γ' 225*, etc. which see.

flourished in the Reign of *Triopas* (30) at *Argos*, who began to reign in the Year before *Christ* 1553.

Deucalion was Son of *Prometheus*, and reigned at *Lycoria*, near Mount *Parnassus*, in the Year before *Christ* 1549, (see the Marbles) and *Cadmus* married *Harmonia*, Daughter of *Jupiter*, whom he had by *Electra*, Daughter of *Atlas*, about the Year before *Christ* 1496: and his Marriage is related by (31) *Diodorus Siculus* to have been honoured with the Presence of the Gods and Goddeffes, *Ceres*, *Minerva*, *Apollo* (32), *Mercury*, the *Muses*, and the rest, whom he does not mention, he saies, were present.

This was a little before *Cadmus* went into *Bæotia*, and built *Thebes*; and so must be whereabout I have placed it.

Now though it be allowed, that *Saturn*, *Jupiter*, and the rest of the Gods, (who were of *Egyptian* Original) never lived in *Greece*, yet *Deucalion*, *Cadmus*, and *Harmonia*, *Dardanus*, and others, who are related to be immediately descended from them, were real Persons, and lived in the Places where they are said to have reigned, and their Ages are well known; as also the Times of the Reigns of the Kings in which the Gods are said to live: and hereby we are able to fix the *Æra* of their Mythology, or the Times of their being first known and worshiped in *Greece*.

Saturn, (whoever he was that was so called) *Atlas*, *Prometheus*, etc. could not be much older than *Cecrops* and *Triopas*; because *Dardanus*, the Grandson of *Atlas*, came into *Pbrygia*, and built *Dardanium* about the Year before *Christ* 1480, or a few Years before. *Deucalion*, Son (33) of *Prometheus*, reigned at *Lycoria*, near Mount *Par-*

(30) So saies *Acusilaus*, apud Clem. Alex. Strom. i. p. 321. and Tatian. Orat. cont. Græc. fin.

(31) Lib. v. p. 323. and Apollodor. lib. iii. c. 4. p. 157.

(32) *Apollo* seems to have been an eminent Musician and Soothsayer; and *Æschylus* introduces *Thetis*, saying that he performed at her Wedding: $\Phi\eta\ \eta\ \Theta\epsilon\tau\iota\varsigma\ \pi\acute{o}\nu\ \text{Ἀπόλλων}\ \epsilon\upsilon\ \pi\acute{\alpha}\iota\varsigma\ \alpha\acute{\upsilon}\tau\eta\varsigma\ \gamma\acute{\alpha}\mu\omega\iota\varsigma\ \acute{\alpha}\delta\omicron\nu\lambda\alpha$. Apud Plat. de Repub. lib. ii. p. 607.

(33) Apollodor. lib. i. p. 22. Apollon. Rhod. Argonaut. lib. iii. ν 1085, 1086. Hesiod. in Theogon.

nassus, in the Year before *Christ* 1549; and *Harmonia*, *Jupiter's* Daughter, married *Cadmus* in the Year before *Christ* 1497, or 1496: and *Jupiter* and all the rest of the twelve Gods were represented as living in *Greece* at this Time, though some of them were then dead and deified, and so *Apollodorus* accurately relates that they vouchsafed to come from Heaven to solemnize his Marriage. So that *Saturn*, *Atlas*, *Prometheus*, and *Epimetheus*, who were all worshiped as *Cabiric* Gods, ought not to be placed higher than twenty or thirty Years before *Cecrops*: or perhaps more truly in his Reign.

From what is shewn concerning the Æra of the *Greek Theogony*, we may, with Certainty, conclude, that it is not older, if so old, as the Time of *Moses* and the *Exodus* of the *Jews* from *Egypt*: and what the *Egyptian* Priest, who instructed *Solon*, told him, was very true; (34) that the *Greeks* were mere Children, and Novices in ancient Literature; and had no Knowledge of ancient Times.

O F T H E
O R I G I N and Æ R A
O F
O R A C L E S.

IT is evident there could be no Oracles before the Time of the Gods; because all Oracles belonged to some or other God or Goddess. But it is probable, that the first Oracles belonged to the true God. We find an Oracle of the true God in the Land of *Canaan*, as anciently as the Time of *Melchisedeck* and *Abraham*. It is said, *Gen.* xxv. 22. that *Rebekah* being with Child of Twins, and in great Pain by their

(34) The Words of the *Egyptian* Priest to *Solon*, as *Plato* relates them, were: "Ω Σόλων, Σόλων, Ἑλλήνες αἰὲ παῖδες ἐσσι· γέρον ᾗ Ἑλλῶν ἐκ ἐστὶ.—Νέοι ἐσε-
ταὶς ψυχὰς πάντες· ἐδεμίαν γὰρ ἐν αὐταῖς ἔχεις, δι' ὁρχαίαν ἀκολῶ, παλαιὰν δόξαν·
ἐδὲ μάθημα χροῖον πόλιον ἐδέν. *Timæ.* p. 1043. edit. *Ficin.* See *Euseb. Præp.*
Evang. lib. x. c. 4. p. 471. where the Words are cited imperfectly.

strugling in her Womb *went to enquire of the Lord*, or to consult his Oracle at the Place of Worship: and had an Answer given her from thence, *ŷ 23*. This shews, that there was in the Land of *Canaan* an Oracle of the true God, where some inspired Prophet or Priest delivered his Will to the Worshipers who consulted it: or which was delivered by a Voice from the *Schechinah*, or divine Glory, at the Place of Worship. This Enquiry of *Rebekah* was made in the Year before *Christ* 1938: but the Oracle or divine *Schechinah* was probably known and consulted there long before, and when *Abraham* first came into *Canaan*, in the Year before *Christ* 2023. Nay, it is probable, that in the most early Ages of the World, and both before and after the Deluge, the Worshipers of the true God had the divine Will communicated to them, on special Occasions, either by the Appearance of Angels, or some other visible Token of the divine Presence; by which, like the oracular *Urim* and *Thummim*, appointed by God under the *Mosaic* Dispensation, they had a Resort unto God, and received Revelations from him. This was the *Presence* or *Face* of God, to be banished from which *Cain* thought a Punishment greater than he could bear, *Gen. iv. 14, 16*. because thereby he would be deprived of the divine Protection, and of the Benefit of his gracious Presence. The *Face* or Presence of God therefore refers to the Place of Worship, where our first Parents and their Offspring offered Sacrifices to God, and had his Will communicated to them. And this probably was the Foundation of Oracles and Divination, which soon after the Dispersion of Mankind prevailed wherever they lived, and under all sorts of religious Worship.

The Belief of tutelar Angels presiding under God, as the Ministers of his Providence, over every Country and Nation, was universally received, either by Revelation or Tradition, in the first Dispersions and Settlements of Men: and *Moses* and the Prophets seem to give Credit to the Truth of it. And as Men would be always desirous of their propitious Presence and Influences; so it was natural for them to seek out Means of conversing with them by some visible Representations or (35) Symbols; which by degrees produced many sorts of Superstitions

(35) Such as these were probably the *Teraphim* of *Laban*, *Gen. xxxi. 19*. which he calls *his Gods*, *ŷ 30*. They seem to have been oracular Images, or
and

and various kinds of Oracles. It is hard to account any other way for the so ancient and universal Institutions of Divination and Oracles, which, by the Policy of Kings and Priests, and also by the Delusions of evil Dæmons, became the Source of endless Idolatry and Superstition.

Men were not satisfied with making their Gods the Objects of their Senses; but were farther desirous of receiving Communications of their Will as oft as they stood in need of their Counsel or Direction: and therefore the Use of consecrated Images was not only to be sensible Representations of the Gods worshiped by them; but by Incantations and other magical and superstitious Ceremonies they became oracular, and were consulted in the most important and difficult Affairs, to know future Events, and the Success of any present Undertakings.

These Divinations were the Foundation of Oracles, which were the great and chief Support of Paganism every where. Hence *Xenophon* saies, “ (36) that all Cities and Nations by Divination consulted their “ Gods about what they ought and ought not to do.” And it is certain, that not only all the Cities and States of *Phœnicia*, *Egypt*, *Arabia*, *Babylon*, *Persia*, *Syria*, *Greece*, and *Rome*, used Divination for public and political Benefits; but the most learned Philosophers, *Pythagoras* and his Followers, *Epimenides*, *Empedocles*, *Democrates*, *Plato*, and (37) others, were addicted to it. Particularly *Socrates* (38) thought it to be the most divine Science, and advised all his Disciples to apply themselves to it, as the most useful Knowledge they could attain. [see above p. 57. Not. 96.]

This laid the Foundation of the *Theurgy*, and all the magical Rites

Household tutelar Gods, which *Laban* used in Divination, and consulted by some magical Rites, to know Events by them. And the Design of *Rachel's* stealing and carrying them away seems to have been either to make use of them as tutelar Gods, according to the Superstition of her Family: or out of Fear, lest her Father, by consulting them, should discover which Way she and *Jacob* with their Families were gone.

(36) Πάσαι αἱ πόλεις καὶ πάντα τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσαι τοὺς θεοὺς, τί τε χρὴ καὶ τί ἔχρην ποιεῖν. *Sympos.* p. 887. See *Cicer. de Divinat. lib. i.*

(37) See *Clem. Alex. Strom. i. p. 334.* *Plin. Hist. Nat. lib. xxx. c. 1.* *Jamblic. vit. Pythag. c. xxix. also c. xxviii. p. 127, etc.*

(38) *Xen. Memorabil. lib. iv. p. 815. fin.*

of

of Paganism, universally practised, whereby they held Communion with their Gods, or Dæmons, and received Answers and Directions from them: and the Effects of these were undoubtedly found by Experience to be more than *human*, which made the most learned and religious every where profess and use them.

Lucian saies, [De Astrolog. p. 540.] the *Æthiopians* were the first who made use of Astrology and Divination, and communicated the Art to the *Egyptians*: after whom, he thinks, the *Chaldæans* practised it. (p. 541.) But it is more probable, that the *Chaldæans* were the first who used them. *Lucian* adds, that *Orpheus* first brought them into *Greece*. Whether the *Æthiopians* or *Egyptians* first made astrological Observations, is uncertain, but it is agreed, that the *Egyptians* were the first who formed the Sphere and the Figures of the Zodiac: and *Lucian* saies so, and thinks, that the Worship of Animals arose from the Configurations of the Zodiac, by which they practised Divination, (sup. p. 540.) but it is more probable, that the *Egyptians* worshiped Animals as Symbols of their Gods before the Invention of the Sphere and Zodiac: and described some of their sacred Animals upon it.

Herodotus (39) thought, that the Divination of the famous *Egyptian* Oracles was not to be attributed to any human Artifice, but to certain Deities, to whom they were consecrated. The manner of Divination, he saies also, was communicated from *Egypt* to *Greece*, and was there first begun (40) at the Oracle of *Dodona*.

It is certain, that the Use of Divination and Oracles is almost as ancient as Idolatry itself; or at least is as ancient as the Consecration and Worship of *Images*. The Use of Images, ancient *Christian* Writers agree, was first begun in *Chaldæa*, by *Serug*, the great Grandfather of *Abraham*, who was born in the Year 793 after the Flood, and might fall into Idolatry about the Time of the Birth of his Son *Nabor*, when he was an hundred and thirty Years of Age, and so in the Year 923 after the Flood, or a few Years after. Images were made in *Phœnicia* and *Egypt* many Years before: and there is no Doubt but that by the

(39) Lib. ii. c. 83.

(40) Ibid. c. 56, 58.

Permission of divine Providence, Dæmons, or evil Spirits (41), delivered by their Suggestions to the Idol-Priests and Priestesses various ways, and sometimes by audible Voices, coming from the Images, or secret Places where they were placed, the *oracular* Responses, whereby oftentimes the deepest Secrets were revealed, and extraordinary Events were foretold, and came to pass, which were out of the Reach of human Understanding to know: this the best attested History of all Nations bears Witness to; and the Scriptures suppose the Truth of it. But there was also, no doubt, a great deal of Imposture of the Hierophants mixed with the diabolical Influence; which appeared on the one hand in the ambiguous and fallacious Answers frequently given from the Oracles; and, on the other hand, from the impious and barbarous Acts and Sacrifices commanded by them, which could not have prevailed so universally, if Men had not been persuaded that they were commanded by the Gods.

It was undoubtedly in Opposition to the Pagan *oracular* Images, *Teraphim*, Temple, Oracles, and Divinations, that God instituted his Oracle of *Urim* and *Thummim*, by which the High-Priest received the Counsel of God from his Throne in the *Holy of Holies*, and delivered it to the People, upon any extraordinary Occasion. The High-Priest with *Urim*, and the *Jewish* Prophets, supplied the Place of *Diviners* and *Oracles*, which the *Jews* were forbidden to resort to, as being Seducers and Promoters of Idolatry: instead of which they were ordered to consult his Oracle and true Prophets. These were necessary to the *Jews*, who were prone to Superstition and Idolatry: and as the Heathen Oracles and Diviners were the chief Support of idolatrous Worship, the *Jews* could not have been withdrawn from them, if they had not had an Oracle and Prophets of their own to resort to, and to inform them of the Will of God in all difficult Cases and national Concerns.

It was therefore an Instance both of the Wisdom and Goodness of God to establish a standing Oracle and Succession of Prophets amongst the *Jews*, that by the Divinations and Oracles of false

(41) See Proc. in Plat. Timæ. lib. v. p. 308.

Gods they might not be tempted to forsake the Worship of him, the only true God.

The oldest Oracle amongst the Pagans, that we read of, was instituted at *Thebes* in *Egypt* by *Osiris*, or *Menes*, in Honour of his Father *Jupiter Ammon*: and afterwards another to the same *Jupiter*, in *Libya*. The Temple and Oracle at *Thebes* was founded about the Year before *Christ* 2220. But if *Diodorus Siculus* saies true, *Dionysus*, *Osiris*, or *Menes*, had, before he conquered and reigned at *Thebes*, instituted an Oracle in *Libya*, in Honour of his Father *Jupiter Ammon*. [lib. iii. p. 206.]

But the Account of *Herodotus* is most to be depended on (42). He relates from the Priests of *Jupiter* at *Thebes*: “ that two Women, who
“ were Priestesses there, had been taken captive by the *Phœnicians*, and
“ carried away from *Thebes*: and that one of them was sold into *Libya*,
“ where she founded the Oracle of *Jupiter Ammon*; and the other into
“ *Greece*, where she founded the Oracle of *Jupiter* at *Dodona*, which
“ was the most ancient Oracle of the *Greeks*.” He adds, “ that the
“ Priestesses of *Dodona* (agreeably to the above Account) told him, that
“ two (43) *black Pigeons* (meaning *Egyptian Women*) passed from

(42) Χρησιγίων ἢ περὶ τὴν τε ἐν Ἑλλάσι καὶ ἔν Λιβύῃ τόνδε Αἰγυπτίῳ λόγον λέγουσι. Ἐφασαν οἱ ἱερεῖς ἑ Θηβαίῳ Διὸς δύο γυναῖκας ἱερίδας ἐν Θηβαίῳ ἐξαχθῆναι ὑπὸ Φοινίκων. Καὶ τινὲς μὲν αὐτέων πωρῆσθαι ἐς Λιβύην πρηθεῖσαν, τινὲς ἔς τὰς Ἑλλῆδας. Ταύτας ἢ τὰς γυναῖκας εἶναι τὰς ἱερυσταμίδας τὰ μανηῖα πρώτας ἐν τοῖσι εἰρημύοισι ἔθνεσι. Ταῦτα μὲν νῦν τὴν Θηβαίῳ ἱερέων ἤκουον. Τὰ δὲ Δωδωναίων φασὶ αἱ προμάντιες, δύο πελειάδας μελαίνας ἐν Θηβαίῳ τῶν Αἰγυπτίων ἀναπταμίδας, τινὲς μὲν αὐτέων ἐς Λιβύην, τινὲς ἢ πρὸς Ῥέας ἀπικεῖσθαι. Ἰσομήλῳ δὲ μιν ὀπί φηγὸν αὐδάξασθαι φωνῇ ἀνθρωπίνῃ, ὡς χρεὼν εἶναι μανηῖον αὐτόθι Διὸς χρεῖσθαι καὶ αὐτὰς ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλόμηνον αὐτοῖσι, καὶ Ῥέας ἐν τῇ τε ποιεῖν. Τινὲς ἔς τὰς Λίβυας οἰχομένην πηλειάδα λέγουσι Ἀμμωνίῳ χρησιγίῳ κελεύσασαι τὰς Λίβυας ποιεῖν. Ἔστι ἢ καὶ τῆτο Διός. Δωδωναίων ἢ αἱ ἱερίαι ἔλεγον ταῦτα. Συναμολόγου δὲ Ῥί καὶ ἄλλοι Δωδωναῖοι οἱ περὶ τὸ ἱερόν. Lib. ii. c. 54, 55, 56.

(43) *Pindar* gave the same Account before *Herodotus*, as the old Scholiast on *Sophoc. Trachin.* § 176. relates. These Priestesses were called *black Pigeons*, both to denote their having come from another Country; and also particularly that they came from *Egypt*. The *Egyptians* in their Hieroglyphics denoted a Widow, who continued all her Life in the State of Widowhood, by a *black Pigeon*, as *Orus Apollo* tells us: Γωαῖκα χήρον ὀπρμείναςαν

“ *Thebes*

“ *Thebes* in *Egypt*; and that one of them came into *Libya*, and the
 “ other settled amongst them. That she who came to *Dodona* sat under
 “ a *Beach Tree*, and with a human Voice declared it to be the divine
 “ Will that in that Place an Oracle should be founded to *Jupiter*.
 “ And they believing it to be the Voice of God, did as she said. That
 “ the other, which went into *Libya*, commanded the *Libyans* to set
 “ up an Oracle in Honour of *Jupiter Ammon*.”

Herodotus, in Confirmation of these Accounts (44), adds, that there was a great Similitude between the Oracle at *Thebes* in *Egypt*, and that at *Dodona*: and that the *Greeks* received their Rites of Divination from *Egypt*.

The ancient Invasion of *Thebes* by the *Phœnicians*, mentioned by *Herodotus*, when the two Priestesses were taken Captives, could be no other than that of the *Phœnician Shepherds*, who conquered *Egypt*, and ruled many Years there. And it most probably refers to their first

ἀρχαί θανάτῃ θέλουσις Σημῆναι πεισερὸν μέλαιναν ζωγράφειν, p. 129. This shews the two *black Pigeons* were two *Widow Egyptian Priestesses*. Hence it was anciently fabled amongst the *Greeks*, that a *Pigeon* [some Writers said *two*] delivered Oracles from a *Beach Tree* at *Dodona*; where the Image of a *Pigeon* was placed. *Sophocles* makes them *two Pigeons*:

Ὡς τὴν παλαιὰν Φηγὸν αὐδῆσαι ποίε

Δωδῶνι διασῶν ἐν πελειάδων ἔφει,

Trachin. v. 175, 176.

and so did *Euripides*, who made *three* in all, as his old Scholiast saies. The old Scholiast observes on the foregoing Verses of *Sophocles*: Τὴν ἐν Δωδῶνι τῇ Θεσπρωτίᾳ Φηγὸν ἐφ' ἣ δύο πεισεροὶ καθήμεναι ἐμανδύουσι. He adds: Ὑπερένω τῇ ἐν Δωδῶνι μαντεῖα δύο ἦσαν πέλειαι, δι' ὧν ἐμανδύειτο ὁ Ζεὺς ὡς Ἀπόλλων ὑπὸ τρίποδι. He adds also the Explication of *Herodotus*. *Dionysius of Halicarnassus* saies, as does also *Philostratus*, and *Plato* in his *Phædrus*, p. 1240. that the *Dodonæan* Oracles were delivered from an *Oak*: Παρὰ Δωδωναίοις—ἢ δὲ δρυὸς ἱερῆς καθήμεναι πεισερὸν Θεσπιωδῆν ἐλέγχο, Rom. Antiq. lib. i. p. 12. yet *Hesiod* calls it a *Beach*, Φηγὸν, in a Passage cited a little below: Ἡ μὲν χρυσῇ πέλειᾳ ἐπ' ἐπὶ τῇ δρυὶ ἐν λογίοις ἡ Κοφή· καὶ χρυσμοὶ δὲ ἐκ Διὸς ἀναφθίγγει. Philostrat. Icon. lib. ii. sect. 34. p. 858. But the *Beach* was esteemed a kind of *Oak*, which reconciles the Authors above-mentioned together. See *Suid.* voc. Φηγός. *Plato's* Words in his *Phædrus*, p. 1240. are: Ἐν τῇ τῇ Διὸς τῇ Δωδωναίᾳ ἱερῇ δρυὶ λόγους ἔφασαν μαντικὰς πρώτους χρυσοῖ. And *Sophocles* also calls it the Oracle πολυγλώσσῃ δρυὶ, Trachin. v. 1175. And therefore his having before called it Φηγὸν shews, that he thought the *Beach* to be of the *Oak* kind.

(44) Lib. ii. c. 58.

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I i

coming

coming into *Egypt* with a numerous Army, when they plundered all the Country both below and above *Memphis*, as far as *Thebes*; and carried many Captives from thence as well as from the other Provinces of middle and lower *Egypt*: and when they had ravaged the whole Country, they fixed their royal Seat at *Memphis*. So it is probable, that amongst other Captives they carried the two *Theban* Priestesses to *Memphis*; and sold one of them into *Libya*; and the other to the *Pelasgic* or *Phœnician* Merchants who traded to *Memphis*; and they carried her to *Dodona*.

By this Account, which the *Egyptian* Priests of *Thebes* gave to *Herodotus*, we are able to fix with great Exactness the Time of the founding of the two ancient and famous Oracles of *Jupiter*, one in *Libya*, and the other by the *Pelasgi* at *Dodona*.

The *Phœnicians* invaded and conquered *Egypt*, as we are assured from *Manetho's* Dynasties, in the Year before *Christ* 1982: and hereabout, or a Year or two after, we may place the Foundation of the two forementioned ancient Oracles of *Libya* and *Greece*.

Semiramis consulted the *Libyan* Oracle of *Jupiter Ammon* about the Year before *Christ* 1930, to know the Time and manner of her Death; as *Diodorus Siculus* (45) relates from *Ctesias*.

Strabo (46) saies, *Ephorus* related, that the Oracle of *Dodona* was founded by the *Pelasgi*, who had the most ancient Kingdom in *Greece*; and that the Country was called before (47) *Thessprotis*. Hence *Homer* (48) calls the *Dodonæan Jupiter*, *Pelasgian*; and *Æschylus* (49),

(45) Lib. ii. p. 102.

(46) Geog. lib. vii. p. 504, 505. and so saies *Eustathius*, Comment. in *Homer*. p. 1074.

(47) P. 506. and so *Herodotus*, lib. ii. c. 56. *Eustath.* ad *Dionys.* *Perieg.* § 430. and a People called *Selli*, or *Elli*, (as *Strabo* above observes) were the most ancient Inhabitants of the Country, (of which *Dodona* was a Part) which was called *Ellepiea*, from the *Elli*: so the *Schol.* on *Sophoc.* *Trachin.* § 1174, from *Hesiod.* And *Sophocles* calls the Place where the Oracle was, Σεπρων ἄλσος. § *ibid.*

(48) Ζῷ, ἄνα, Δωδωναῖε, Πελασγικῇ, τηλόθι ναίων, etc. *Iliad.* Π. § 233.

(49) Τὼ αἰπιωώϊόν τ' ἀμφὶ Δωδώνῳ ἵνα
Μαντεῖα θᾶκός τ' ἐστὶ θεασσώμεθα Διός. *Prometh. Vinc.* § 829, 830.

Thesspra-

Thesprotian: and *Hesiod* saies (50), *Dodona* was the Seat of the *Pelasgi*. *Strabo* adds, that *Homer* shews, that the *Pelasgi* who inhabited the Parts about the Temple of *Dodona*, were *Barbarians*, from their way of living and Manners: that is, *Homer* thought they were not the original Inhabitants of *Greece*, but came thither from another Country, as they really did.

The Name of the first *Dodonæan* Priests might be *Dodona*, whence the Oracle had its Name; and the Place also where it was founded.

Eustathius (51), in his Commentary on the Geography of *Dionysius*, thinks, it was so called from *Dodona*, the Daughter of *Jupiter* and *Europa*, or from the River *Dodon*: but this is a mere Greek Fiction. The Oracle was far older than either *Europa* or the Greek *Jupiter*: and the River had its Name from the Oracle. *Stephanus* (52) of *Byzantium* saies from *Epaphroditus*, that *Thrasibulus* deduced the Name from *Dodona*, one of the *Oceanides*; but this could not be so neither: because the *Oceanides* were all several Ages later than the *Dodonæan* Oracle. Therefore it is more probable, that the Country was called *Dodona* from *Dodon*, or *Dodonim*, the Son of *Javan*, and Grandson of *Japhet*, who might settle a Colony or Family there: and if this was so, *Dodona* was the original Name of the Country. But however it was, the Oracle came from *Egypt*; and the Founder of it was an *Egyptian* Priests of *Thebes*, as *Herodotus* relates from the Priests there: and this may be further inferred from what he saies, [lib. ii. c. 52.] that when the Names of some *Egyptian* Deities were carried into *Greece*, the *Pelasgi* consulted their Oracle at *Dodona*, whether they might invoke those Names in their Worship; and the Oracle advised them to invoke them. This Answer, in Favour of the *Egyptian* Gods, makes it probable, that the Oracle came originally from *Egypt*.

The oldest Oracle in *Greece*, next to that of *Dodona*, was the so much famed Oracle at *Delphi*, or *Delphos*, at the Foot of Mount

(50) Δωδώνη τε Πηλῶν τε Πηλασγῶν ἐδῆγονον ἦεν.

(51) § 430. This was from *Acestodorus*. Vid. Steph. Byzant. in voc.

(52) In voc. et Not. See also Suid. in voc.

Parnassus, in *Phocis*. This Oracle was founded by the *Pelasgi*, soon after the Names of the *Egyptian* Gods were brought into *Greece*: for (53) *Herodotus* saies, that the Oracle of *Dodona* was then the only one in *Greece*.

This Oracle at Mount *Parnassus*, before *Delphi* was built there, was consecrated by the *Pelasgi* to *Themis*, and (as some ancient Writers add, but not so probably) her Mother *Gee*, or *Terra*, before her; who were not *Egyptian* but *Phœnician* Deities. *Herodotus* [lib. ii. c. 50.] saies, *Themis* was not an *Egyptian* but a *Pelasgic* Deity: she was one of the *Titanidæ*, who were Daughters of *Uranus* and *Gee*, as (54) *Apollodorus* and *Diodorus Siculus* relate. *Æschylus* (55) makes *Gee* the first Prophetess; next to her Daughter *Themis*; then *Phæbe*, Sister to *Themis*; then *Apollo*. So that it was some Years after the Institution of this Oracle that *Apollo* presided in it. *Pindar* (56) also thought, that *Themis* and *Python* presided or were consulted at this Oracle before *Apollo*. And *Euripides* (57) makes *Themis* the Daughter of *Gee*, or *Terra*, to have possessed the Oracle at *Parnassus* before *Apollo*, who dispossessed her. And *Apollodorus* (58) relates, that *Apollo* came to *Delphos* when *Themis* gave out Oracles there.

(53) Lib. ii. c. 52.

(54) *Apollod.* lib. i. sect. 3. *Diod. Sic.* lib. v. p. 334. *Æschyl.* in *Eumenid.* calls *Phæbe*, Sister of *Themis*, *Τίαντις ἄλλη*, init. *Sanhoniatho* thought the *Titanidæ* were Daughters of *Saturn*.

(55) Πρῶτον μὲν Ὀχὴ τῆδε προσέειπε θεῶν
Τὴν πρῶτόμαντιν Γαῖαν, ἐκ ἧς ἔμιν,
Ἥ δὲ τὸ μῆρὸς, δόλιερα τόδ' ἐξέειπε
Μαντιῶν, ὡς λόγος τις. Ἐν ᾧ τῷ τρίτῳ
Λάχῃ—ἄλλη πᾶσι χρόνος καθέξειο
Φοίβη, δίδωσιν δ' ἡ γλυκύνιον δότιν
Φοίβη, etc.

Eumenid. init.

(56) Θέμιν ἱερὸν Πυθῶνά τε καὶ Ὀρεθόδικαν
Γαῖς ὁμφαλον.

Pyth. xi. ῥ 15, etc.

And his Scholiast saies: Θέμις δὲ τὸ πρῶτον ἱερὸν.

(57) Θέμιν δ' ἐπεὶ Γαῖς παῖδ' ἰὼν ἀπενάσασα,
Ἀπὸ ζαθέων χηνηλείων, etc.

Iphigen. in *Taur.* ῥ 1259, 1260.

The Editions have, ἀπενάσασα, which is the Metre. The Scholiast on his *Orestes* saies: Ὁ τρίτος πρότερος τῶ τ' Γῆς, εἶτα τ' Θέμις.

(58) Lib. i. c. 4.

Lucan

* *Lucan* (59) saies, *Apollo* slew *Python* when *Themis* presided at the *Delphic Oracle*. *Pausanias* relates (60), that this Oracle anciently belonged to *Gee*; and that *Daphne* (rather *Phæbe*, her Daughter, see above) was the first Prophetess there. He adds, that after some Time *Gee* delivered the Oracle to *Themis*; and *Themis* delivered it up to *Apollo*.

Diodorus Siculus (61) saies, this Oracle was at first thought to belong to *Gee*, *Terra*: but not knowing the Reason of its being ascribed to *Gee*, (who was a *Phœnician* Deity) he relates an idle Story about it; as if the Divinations of the oracular Priestesses were caused by a Steam arising out of a Cavity of the *Earth*, over which she sat upon a Tripod. *Diodorus* gives a better Account in his fifth Book, where he saies (62); “*Themis* was reported by the Mythologists to be the first Institutor of oracular Divinations and Sacrifices, and the Rites to be observed in the Worship of the Gods,—and when *Apollo* is about to deliver his oracular Responses, we say, he acts the Part of *Themis*, because she was the Inventor of Oracles.”

Strabo (63) relates from *Ephorus*, that the *Delphic Oracle* was

(59) —Pæan Pythona sagittis

Explicuit, cum regna Themis tripodasque teneret. Lib. v. § 80.

(60) Φασὶ γὰρ δὴ τὰ ἀρχαῖοτάτα Γῆς εἶναι τὸ χρηστήριον, ἢ Δάφνῳ [leg. Φοῖβῳ, ut Æschylus sup.] ἐπ’ αὐτῷ τετάχθαι πρὸς μαντίν ὑπὸ τῇ Γῆς—χρόνῳ δὲ ὕστερον ὅσον [ὀλίγη μὲν ἰσὺ] δόξῃται Θέμιδι ὑπὸ αὐτῆς λέγεσθαι Ἀπόλλωνα δὲ ὡς αὐτὴν Θέμιδος λαβεῖν δωρεάν. Phoc. p. 320. *Pausanias* adds, that *Phemonoe* was the first Prophetess to *Apollo*, and first delivered his Oracles in Hexameter Verses. Ibid. And so saies *Strabo*, Geog. lib. ix. p. 642. The Passage of *Pausanias* is corrupt, and instead of the Words ὀλίγη μὲν ἰσὺ, we ought to read, with *Kubnius*, τῇ Γῇ μετῴ; and the Meaning is, that *Gee* delivered her Share of the Oracle to *Themis*, etc. For *Gee* held it in Partnership with *Neptune*, as the Mythologists pretended. And *Diodorus Siculus* relates, that *Daphne* was a later Prophetess, and Daughter of *Tiresias*, and lived in the Year before *Christ* 1215. See Note 94 below.

(61) Lib. xvi. p. 427.

(62) Θέμιν δὲ μυθολογεῖται μαντείας ἢ θυσίας ἢ θεσμούς τας πρὸς τὰ θεῶν πρώτῳ εἰσηγήσασθαι. — Καὶ τὸν Ἀπόλλωνα καθ’ ὃν δὲ χρόνον τας χρησμούς διδόναι μέλλει, θεμισθεῖν λέγεται. ὅτι δὲ τῷ Θέμιν ὀρεγείαν γεγονέναι τὸ χρησμῶν. Lib. v. p. 335.

(63) Ὑπολαμβάνουσι καλῶς καλεῖσθαι τὸ μαντεῖον Ἀπόλλωνα μὲν Θέμιδος. Geog. lib. ix. p. 646. Had he wrote μὲν Θέμιδα, it would have been right.

founded

founded by *Apollo* and *Themis*: but the best Account is, that after *Themis* the Oracle was consecrated to *Apollo*, who was a later Deity.

The old *Orphic Hymn* (64) celebrates *Themis*, the Daughter of *Gee*, as the first who instituted the Oracle at *Delphi*, and instructed *Apollo* in the oracular Science. And we do not find, that any Deity was consulted there before *Themis*. The first who is mentioned to have consulted this Oracle, is *Inachus*, the Father of *Io*, who is said to have (65) consulted the Oracle at *Pytho* and at *Dodona*, about her. The Scholiast well observes, that there is an Anachronism in the Words of *Æschylus*; because he supposes the Oracle to have been that of *Apollo*, called *Loxias*; which, the Scholiast rightly saies, was not then in being. For this Oracle must have been consulted about the Year before *Christ* 1600; and so must have belonged to *Themis* and *Pytho*, and not to *Apollo*: and *Æschylus* must either have used an Anachronism, or else meant by *Loxias*, not *Apollo*, but *Pytho*, who kept the Oracle of *Themis*, and might be the Minister, who delivered out the Responses: and from whom the Place of the Oracle was called *Pytho* as well as *Delphi*, as *Pausanias* writes, [Phoc. p. 322.] and the old Scholiast on *Pindar* (p. 163. edit. Oxon.) However this was, it hence appears, that the Oracle of *Themis*, if consulted by *Inachus*, or rather *Jafus*, the Father of *Io*, must have been founded before the Year before *Christ* 1600.

Cicero, by a like Anachronism, calls it the Oracle of *Apollo*, when he supposes it might have foretold the Tyranny of *Cypselus* at *Corinth*, a (66) thousand Years before it happened. Now *Cypselus* set up his

- (64) —Θέμιν
Γαίης τὸ βλάστημα νέον—
Ἡ πρώτη κατέδειξε βροτῆς μανηΐον ἄγνον
Δελφικῶ ἐν κέθματι θεμισδύσσα θεοισι
Πυθίῳ ἐν δαπέδῳ ὅθι πυθοῖ ἐμβασιλεύεν.
Ἡ κ' φοῖβον ἀνακτα θεμισσοῦσας ἐδίδαξε.
(65) Ὁ δ' ἐς τε πυθῶ κα' πὶ Δωδώνῃ πυκνὰς
Θεοπρόπας ἔχλεν.—
Τοιοῦτο περὶ τοῦ μανῆος, etc.

Æschyl. Prometh. vinct. p. 41, 42. edit. Steph.

- (66) Non *neceſſe* Cypselum regnare Corinthi, quanquam id millesimo
Tyranny

Tyranny at *Corinth* about the Year before *Christ* 659. So the Oracle, which could predict it a thousand Years before, must subsist in the Year before *Christ* 1659, which was at least an hundred Years before the Name of *Apollo* was known in *Greece*; and above an hundred and fifty Years before he had an Oracle there. The Oracle of *Themis* at *Parnassus* was consulted by *Deucalion* and *Pyrrha*, after the *Theſſalian* Flood, which happened in the Year before *Christ* 1504, in the fourth Year of *Cranaus*, King of *Athens*, according to the *Parian* Marbles, and (67) *Apollodorus*; and in the ſame Year of *Crotopus*, King of *Argos*, where (68) *Iatian* and *Clemens Alexandrinus* place it.

At this Oracle *Themis* continued to be conſulted till about the Time of *Cadmus* coming into *Greece*, who was the firſt who (69) conſulted the Oracle of *Apollo* at *Delphos*, in the Year before *Christ* 1495. The (70) People of *Delphi*, or the *Hellenics*, built a Temple, and conſecrated the Oracle there to *Apollo*, in the Beginning of the Reign of *Amphiſtyon*, or the latter End of the Reign of *Cranaus* at *Athens*, and in the Reign of *Crotopus* at *Argos*, about the Year before *Christ* 1500, or 1498. His Tripod, Oracle, and Temple, are mentioned in the Reign of *Crotopus*, by *Pauſanias*, [Attic. p. 42.] and the Temple was burnt by the *Pblegyæ*, or by *Pblegyas*, [Pauſan. Bœot. p. 310.] in the Year before *Christ* 1463, in the twenty-fourth Year of *Danaus*, according to the Chronicon of *Eusebius*; or, as others (71) related, it was burnt by *Danaus*.

Apollodorus (72) relates, that *Apollo* came to *Delphos* when *Themis* gave out Oracles; and having ſlain the Serpent *Python*, who guarded

ante anno Apollinis oraculo editum eſſet. Lib. de Fat. p. 347. edit Gryph. 1559.

(67) Lib. iii. p. 225. And *Varro* alſo placed the *Deucalion* Flood in his Reign. Apud Auguſt. de Civit. Dei, lib. xviii. c. 10.

(68) Cont. Græc. Clem. Alex. Strom. i. p. 321, 335. Hence *Ovid* calls her,

Fatidicamque Themis quæ tunc Oracla tenebat.

Metamorph. lib. i. v. 321.

(69) *Apollodor.* lib. iii. c. 4. *Pauſan.* Bœot. p. 290. fin. 291. init.

(70) *Pauſan.* Phoc. p. 321.

(71) Apud Auguſt. De Civit. Dei, lib. xviii. c. 12.

(72) Lib. i. c. 4.

the Oracle, seized upon it. *Plutarch* (73) speaks of the Engagement between *Apollo* and *Python* about the Oracle of *Delphos*, which, he saies, the *Delphic* Theologers themselves confessed. And it was farther related, that *Apollo*, having killed *Python* (74), was forced to flee to *Tempe*, and to continue nine Years in Banishment, till he was purged from the Murder: and that then he returned to *Delphos*, and took Possession of the Oracle, which *Themis* held till that Time.

The Meaning of the Fable of *Python* is no more than this: *Python*, whose Name signifies a *Serpent*, was Hierophant of the Oracle of *Themis*. *Strabo* saies, he was a Man (75), surnamed the *Dragon*, for his Cruelty.

But the Truth is, the Word *Python* (𐤐𐤕𐤍) in the *Phœnician* Language signified a *Serpent*; whence the *Greek* Poets called him (76) a *Serpent*, as if he had been not a Man, but a Beast: and from him they might derive their Word *πυθέειν*, which signifies *to consult*, and is originally an oracular Word.

When the Oracle was consecrated to *Apollo*, the oracular Responses were delivered by (77) Priestesses, who were Virgins. A Temple also was built for his Worship, on the Portal or Door of which was engraved an Inscription consisting only of two Vowels, viz. EI. which meant, as *Plutarch* explains it, the *eternal* or *self-existent* God, who is called IA or IE, *Psal.* lxxviii. 4.

Le Moyne (78) ingeniously conjectures, that it was the Name of the supreme God, IA, or IE. This might at first be wrote in the *Pelasgic Phœnician* Letters, and manner of writing from the right hand to the left: and so it would be ΕΙ (EI), and in the *Greek Ionic* way of writing, from the left hand to the right, it would be EI.

(73) De Orac. Defect. p. 417.

(74) Ibid. p. 421. and Euseb. Præp. Evang. lib. v. c. 5. p. 188.

(75) Ἄνδρα Πύθωνα τένομα, ὁπίκλησιν ὃ δαίμονα. Geog. lib. ix. p. 647.

(76) Τὸν ὃ δαίμονα ὡς ἂν Ἀπόλλωνος ποιῆται μὴ δαίμονα εἶναι, κὶ ὅτι τῷ μαντεῖω φύλακα ὡς τῇ Γῆς ταχίῳ αἰ φασί. Pausan. Phoc. p. 322.

(77) Θεσπιωδεῖν ὃ τὸ δαίμονα λέγει παραθίνεσθαι. Diod. Sic. lib. xvi. p. 428.

(78) Prolegom. ad Var. Sac. towards the End.

The *Phœnician* and *Samaritan* I was anciently wrote \aleph as appears from ancient Shekels (79) and *Phœnician* Inscriptions.

That which helps to confirm the forementioned Notion of the *Delphic* Inscription EI is, that one of the most ancient Appellations of *Apollo* was $\aleph\iota\epsilon$ corruptly wrote $\aleph\tau\epsilon$ in (80) *Plutarch*. The *Greeks*, who knew nothing of the *Phœnician* Language, derived the Word, some from $\aleph\alpha\omega$ to heal; and some from $\iota\epsilon\nu\alpha\iota$, to dart out, [Macrobius in Saturnal. lib. i. p. 191.] *Plutarch* gives it a better Sense, and saies, it signifies ($\aleph\varsigma \kappa\alpha\iota \mu\acute{o}\nu\alpha$) the one and only God. It may therefore probably be the *Phœnician* IE, which is a Contraction of the Name IEVE, or *Jehova*, as it is commonly but erroneously pronounced. The Name $\aleph\iota\epsilon$ consists of four Vowels, as the (81) Name of God $\aleph\aleph\iota$ does, and all but one the same. The *Greeks* may have changed the *Hebrew* or *Phœnician* (\aleph) V into an I, for the easier and smother Pronunciation; the rest of the Letters are the same.

In farther Proof of what is said about the Name EI or IE, *Macrobius* shews from some ancient oracular Verses [sup. p. 202.] that there was a God called $\aleph\alpha\omega$, which is the known Name by which

(79) See Walton's Introduct. ad Bibl. Polyglot. p. 38. Swinton. Conject. in binas Inscript. Phœnic. Oxon. 1750.

(80) De EI apud Delph. p. 393. *Homer* has the Word $\aleph\iota\epsilon$ O. \aleph 365, viz. $\aleph\iota\epsilon\phi\alpha\iota\tau\epsilon$; upon which *Eustathius* remarks, $\delta\tau\iota \delta\omicron\kappa\epsilon\iota \tau\omicron \aleph\iota\epsilon$ $\kappa\alpha\iota \delta\alpha\pi\omicron \tau\omicron \aleph\iota\epsilon \gamma\iota\upsilon\epsilon\theta\iota$, $\delta\pi\epsilon\rho \epsilon\varsigma\iota\nu \delta\pi\iota\phi\acute{\omega}\nu\eta\mu\alpha \lambda\alpha\lambda\acute{\epsilon}\mu\theta\omicron\nu \epsilon\nu \tau\omicron\pi\omicron\iota\varsigma \delta\pi\alpha \tau\omicron \theta\epsilon\omicron\nu \tau\iota\mu\acute{\alpha}\tau\alpha\iota$, $\acute{\omega}\varsigma \delta\eta\lambda\omicron\nu \kappa\alpha\iota \epsilon\kappa \tau\omicron \aleph\iota\epsilon \pi\alpha\iota\acute{\alpha}\nu$, $\delta\theta\epsilon\nu \kappa\alpha\iota \tau\omicron \iota\epsilon\rho\omicron\nu \pi\alpha\rho\eta\kappa\iota\lambda\alpha\iota$. p. 1025. edit. Basil. And *Sophocles* has, $\aleph\iota\epsilon \Delta\acute{\alpha}\lambda\iota\epsilon \pi\alpha\iota\acute{\alpha}\nu$. Oedip. \aleph 156. The Word $\aleph\iota\epsilon$ is a Reduplication of $\aleph\iota$, $\acute{\alpha}\nu\epsilon\phi\acute{\omega}\nu\eta\nu \aleph\iota$, $\aleph\iota \pi\alpha\iota\acute{\alpha}\nu$. Auct. Etymol. Mag. in voc. $\aleph\iota\epsilon$ or it might be IE, $\pi\alpha\iota\acute{\alpha}\nu$, as *Macrobius* writes it, Saturnal. lib. i. p. 191. The *Phœnician* \aleph was either a long η or a short ϵ .

(81) It is the very Name by which God calls himself, Exod. iii. 14. viz. ($\aleph\iota\aleph\iota$) $\aleph\iota\eta$ or $\aleph\iota\epsilon$; I AM, which is rendered by the *Greek* Version of the Septuagint $\delta \acute{\omega}\nu$, i. e. He who IS, or I who AM. And it was probably from the *Delphic* Inscription EI, which was the Name of the supreme God, that *Plato* in his *Timæus* saies, "It is proper to say of the eternal Being, not that He was, or will be, but only that He IS." $\tau\eta \delta\prime (\acute{\alpha}\iota\delta\iota\omega \delta\sigma\iota\alpha) \tau\omicron \epsilon\varsigma\tau\iota \mu\acute{o}\nu\omicron\nu \kappa\alpha\iota\acute{\alpha} \tau\omicron\nu \acute{\alpha}\lambda\eta\theta\eta \lambda\acute{o}\gamma\omicron\nu \pi\rho\omicron\varsigma\sigma\eta\kappa\epsilon\iota$. $\tau\omicron \delta\prime \iota\omega$, $\tau\omicron\tau' \epsilon\varsigma\alpha\iota$, $\pi\epsilon\iota \tau\iota\omega \epsilon\nu \chi\rho\epsilon\iota\omega\nu \gamma\eta\epsilon\sigma\iota\nu \iota\delta\tau\alpha\nu \pi\rho\epsilon\pi\epsilon\iota \lambda\acute{\epsilon}\gamma\epsilon\theta\iota$. p. 1051.

the Greeks called the God of the Jews (*Jehova*) as we learn from *Diodorus Siculus* (82).

Hence we may infer, that as *Iao* (*Ιάω* or *IE*) was the Name of the supreme God, taught in the Mysteries; so the Inscription *EI* on the Portal of the *Delphic* Temple denoted this Name. And therefore *Plutarch* (83) explains it to be the proper Name of God, denoting his *Power* and *immutable Existence*.

The Priestesses of the ancient Oracles, and other enthusiastic Women, who uttered Oracles, were called *Sibyls* (84). They were first known in *Greece*, after the Institution of the Oracles of *Dodona* and

(82) Παρὰ τῇ τοῖς Ἰσδαίοις Μωσῇ τὸν Ἰάω ὁπικαλέμενον θεόν. lib. i. p. 54. And *Macrobius*, cited above, saies, in oraculo Apollinis Clarii, aliud quoque nomen adjicitur, qui in iisdem sacris versibus inter cætera vocatur Ἰάω, nam consultus Apollo Clarius quis Deorum habendus sit qui vocatur Ἰάω, ita efatus est:

Ὅργια μὲν δεδαῶτας ἐχρῆν νηπείθεα κέθην·
Ἐν δ' ἀπάτῃ παύρη σιώσεις καὶ νῆς ἀλαπαδνός.
Φεράζω τὸν πάντων ὑπαῖον θεὸν ἐμμεῖ ἸΑΩ.
Χείμαλι μὲν τ' Αἰδῶ, Δία δ' ἑαρέθ' ἀρχομένηοι·
Ἡέλιον δ' Θέρδω, μέλαπάρη δ' αἶθερόν ἸΑΩ.

(83) Αἱ εἰς αὐτοῖς [scil. *EI*] τῶ θεῷ προσαγόρευσις καὶ προσφώνησις· αἶμα τῷ ῥήματι τὸν φθειρόμενον εἰς ἐννοιαν καθιστάσα τῆς τῶ θεῷ δυνάμεως. De *EI* apud *Delph.* p. 392. Again, p. 394, he saies, *EI* φᾶναι πρὸς τὸν θεόν, ὡς καὶ ποιεῖ χρυσάνθη πρὸς αὐτὸν ἐκστάσεως καὶ μελαβόλης.

(84) Omnes fæminæ vates Sibyllæ sunt a veteribus nuncupatæ vel ab unius Delphidis nomine, vel a consiliis Deorum denunciandis. Σιῶς enim *Deos* non θεῶς, et consilium non βουλὴ sed βουλῶ appellabat [*Varro*] *Æolico* (rather *Laconico*) genere sermonis. Itaque Sibyllam dictam esse quasi θεο-εἰλῶ. *Lactant.* de fals. relig. lib. i. c. 6. p. 23, 24. edit. *Oxon.* *Athenæus* saies, καὶ γὰρ αὐτὰς τὰς θεῶς οἱ Λάκωνες Σιῶς φασί. *Deipnos.* lib. viii. p. 362. Hence in *Hesychius* we ought to read Σιῶς instead of Σιῶς, which he renders θεὸς Λάκωνες. Hence also Σῆθ was used by the *Spartans* for θεῶ. Therefore *Plato* in *Menon.* p. 99. tom. ii. *Serran.* saies, καὶ οἱ Λάκωνες, ὅταν τινὰ ἐγκωμιάζουσιν ἀγαθὸν ἄνδρα, Σῆθ ἄνδρα, φασί, ἔτιθ· so it should be read, not θεῶ, as all the Editions erroneously have it. *Aristophanes*, in his *Acarn.* § 905, has νῆ τῷ Σιῶ in the *Laconic* Dialect for θεῶ, as the *Scholiast* observes. Again, in *Pace*, § 213, and he writes, παρὰ τῷ Σιῶ for παρὰ τῇ θεῷ, *Lyfist.* § 174. and the *Laconic* Chorus say Απόλλω Σιῶν, *Ibid.* § 1301. And the *Laconic* saies, παρσένε Σιῶ for παρσένε θεῶ, *Ibid.* § 1265. Again the *Laconic* Chorus call *Minerva*, Ασάναν for Αἰάναν, *Ibid.* § 1302, and § 1308, we have Σῶ for θεῶ.

Delphi. The oldest Sibyl was the *Libyan* (85) Prophetess, called *Lamia*, who was the Daughter of *Neptune* and *Libya*; and therefore she lived in the Year before *Christ* 1540: for she was Sister to *Belus* and *Agenor*, and one Generation older than *Cadmus* and *Danaus*. She prophesied in a Cave in *Libya*, as *Diodorus Siculus* (86) relates.

Jupiter lay with her, and carried her out of *Libya* (87) into *Italy*, where he had a Daughter by her, whom he sent to *Helicon* to be educated by the *Muses*: and she was the first *Delphic Sibyl*, and uttered Oracles sitting (88) upon a Rock. She was contemporary with *Cadmus* and *Danaus*, and might be her whom *Strabo* and *Pausanias* call *Phemonoe*, and who they relate to be the first Prophetess to *Apollo*. Her Age agrees exactly to the Institution of the *Delphic Oracle* to *Apollo*. [See Note 60 above.]

After her the Sibyl *Herophile* gave out Oracles at *Delphi*. *Pausanias* relates [Note 88 sup.] that she lived before the Time of the *Tro-*

(85) This is attested by *Euripides*: Τῆς —

ἐκ οἷοι Λαμίας τῆς Λιβυτικῆς γένεσθαι. *Fragm. Lam. fab. edit. Barnes*, p. 478. and the *Libyan Sibyl* is mentioned by many other Writers. See *Plut. de Pyth. Orac.* p. 398. and *Pausan. Phoc.* p. 327. The *Scholiast* on *Aristophan. Eclow.* § 757, p. 358, calls her the Daughter of *Belus* and *Libya*: but instead of *Belus* he should have wrote *Neptune*; for *Neptune* was the Father of *Lamia*, as both *Plutarch* and *Pausanias* agree. Λαμίας ἔσαν θυγατέρες τῆς Ποσειδῶνος, *De Pyth. Orac.* p. 398. Λαμίας τῆς Ποσειδῶνος, *Phoc.* p. 327.

(86) *Lib. xx.* p. 778.

(87) *Schol. in Aristophan. Eclow.* § 757. p. 358.

(88) Ἐπειτα γὰρ ἔστη μὲν κατὰ τὴν πρώτην — ἐφ' οἷς λέγεσθαι καὶ ζεῖν τὴν πρώτην Σίβυλλαν ἐκ τῆς Ἑλικῶνος παρθενίας ὑπὸ τῶν Μουσῶν τεθῆσθαι — Λαμίας ἔσαν θυγατέρες τῆς Ποσειδῶνος. *Pausan. sup.* He adds, Πῆρες δ' ἐστὶν ἀνίστασθαι ὑπὲρ ταύτης ἐπὶ ταύτῃ Δελφοὶ σῶσαν φασὶν ἄσαι τὰς χρησμούς ὄνομα Ἡροφίλῃ, Σίβυλλαν ὃ ἐπὶ κλησὶν τὴν πρότερον γνομῆν. ταύτῃ ταῖς [leg. ἄλλῃ ὃ] μάλιστα ὁμοίως ἔσαν ὀρχαίαν ὄρεσκον, ἢ θυγατέρες Ἑλλήνων Διὸς ἢ Λαμίας τῆς Ποσειδῶνος φασὶν εἶναι ἢ χρησμούς τε αὐτῇ γυναικῶν πρώτῃ ἄσαι, ἢ ὑπὸ τῶν Λιβύων Σίβυλλαν λέγεσθαι ὀνομασθῆναι, ἢ ὃ Ἡροφίλῃ νεώτερον μὲν ἐκείνης, φαίνεται ὃ ὅμως πρὸ τῆς πολέμου γενομένης ἢ αὐτὴ τῆς Τρωϊκῆς ἢ Ἑλληνῶν τε προεδήλωσεν ἐν πῶς χρησμοῖς ὡς ἐπ' ἐλέθῳ τῆς Ἀσίας ἢ Ευρώπης τεθῆσθαι ἐν Σπάρτῃ ἢ ὡς Ἴλιον αἰσθῆναι δι' αὐτῇ ὑπὸ Ἑλλήνων. *Pausan. Phoc.* p. 327. See *Lactant. de fals. Relig. lib. i. c. 6.* from *Varro*.

jan War, and prophesied, that *Helena* would be the Cause of the Devastation of *Asia* and *Europe*, and of the Destruction of *Troy* by the *Greeks*. *Solinus* (89) distinguisheth the *Delphic Sibyl* from *Herophile*, whom he calls the *Erythræan Sibyl*, and saies, she lived some Years after the *Delphic Sibyl*; and that the *Cumæan Sibyl* was the third.

Strabo (90) mentions a Sibyl of *Erythræ*, who lived in ancient Times.

And *Malela* (91), in his Chronography, places the *Erythræan Sibyl* in *Ionia* in the Reign of *Tros*, about the Year before *Christ* 1350: but she must be older; or at least there must have been an Oracle in *Asia* long before, which *Dardanus* (92) is related to have consulted about his Settlement in *Asia*.

Eustathius (93) relates from *Arrian*, that *Dardanus* coming from *Samos* into *Phrygia*, married two Daughters of King *Teucer*, called *Neso* and *Batea*; and that by the first he had a Daughter who was a

(89) Delphicam autem Sibyllam ante Trojana tempora vaticinatam Bocchus autumat, cujus plurimos versus operi suo Homerum inseruisse manifestat. Hanc Erophile Erythræa annis aliquot intercedentibus consecuta est—Cumanam tertio fuisse post has loco ipsa ævi series probat. Solin. Polyhist. c. ii. p. 14. See Salmaf. not. p. 75—80. Clem. Alex. Strom. i. p. 323, calls *Erophile* the *Erythræan Sibyl*.

(90) Ἐκ Ἐρυθρῶν Σίβυλλά ἐστιν ἔνθα καὶ μαντικὴ γυνὴ τῶν ἀρχαίων τις. Geog. lib. xiv. p. 954. *Dionysius of Halicarnassus* saies, it was thought that *Aeneas* consulted the Oracle of this Sibyl before he set out on his Voyage from *Troy*. Antiq. Rom. lib. i. p. 44.

(91) P. 97.

(92) Dionys. Hal. Antiq. Rom. lib. i. p. 55.

(93) Ἀρρίανός — φησιν, ὅτι Δάρδανος ἐν Σάμῳ τῆς Θρακίας ἐλθὼν τὰς τῆς Τρώος βασιλέως θυγατέρας ἔγημε Νησὴν καὶ Βαλείαν· καὶ ἐκ μέρους τῆς Νησῆς ἡ αὐτῆς θυγάτηρ Σίβυλλα ἡ μαντις· ἀφ' ἧς καὶ ἄλλαι γυναικες εἶσαι ἐγγόνιοι μαντικαὶ Σίβυλλαι ἐλέγοντο.—ἐν Βαλείας δ' ἐμειχθόντι καὶ Ἰλός. Comment. in Hom. Iliad B. p. 266. edit. Basil. *Diodorus Siculus* also relates, that *Dardanus* married *Batea*, a Daughter of King *Teucer*, lib. iv. p. 275, 276. And *Dionysius of Halicarnassus* writes, from the ancient Poet *Arctinus*, said to be the Scholar of *Homer* by *Tzetzes* and *Suidas*, that *Dardanus* had married, before he went out of *Samothrace* into *Asia*, *Chryse*, the Daughter of *Palas*, to whom *Minerva* gave the sacred Image of her own Deity, called the *Palladium*. Antiq. Rom. lib. i. p. 55.

Prophets

Prophets, and was called *Sibylla*; from whom the Name was derived to all other *Prophetses*. By this Account the *Phrygian Sibyl* lived about the Year before *Christ* 1460. And it is most probable, that the Word *Sibyl* is derived either from the *Laconic* Σιδε βυλλή or βυλή, or this *Phrygian* proper Name: and the Explanations of *Salmasius* (in *Solin.* p. 80.) and of *Perizonius* [in *Ælian.* Var. hist. lib. xii. c. 35.] are altogether vain and groundless.

Diodorus Siculus (94) relates, that *Tiresias* had a Daughter called *Daphne*, who inherited her Father's Art of prophesying, and was a Sibyl. She wrote oracular Verses at *Delphi*, many of which *Homer* was thought to have inserted in his Poems. She lived in the Year before *Christ* 1215, at which Time her Father *Tiresias* died, viz. at the End of the War at *Thebes*. She seems to be the *Delphic Sibyl* mentioned above by *Solinus* from *Bocchus*: and if so, *Herophile*, who lived a few Years after her, flourished about the Time of the Commencement of the *Trojan War*.

Hippo, the Daughter of *Chiron* the Centaur, prophesied and delivered Oracles at the same Time that *Daphne* did at *Delphi*; and was the first who drew (95) Prognostications from the Stars. Not many Years before these lived the *Latin Sibyl Nicostрата*, called *Carmenta*, the Mother of *Evander*, about the Year before *Christ* 1244. And the *Cumæan Sibyl*, *Deiphobe* (96), Daughter of *Glaucus*, was consulted by *Æneas* in the Year before *Christ* 1181. But it is not known

(94) Lib. iv. p. 269. See above, Note 55. *Suidas* calls the Daughter of *Tiresias*, *Manto*.

(95) Ἡ πρώτη μὲν τὰ θεῖα πρῶτον ἔσχατο
Χρησμοῖσιν, ἣ δὲ ἀστέρων ἐπανατολάς. Euripid. apud Clem. Alex. Strom. i. p. 306. This Art she learned of her Father *Chiron*, who was said to be the first who delineated (ἀρχαῖα Ὀλύμπου) the Figuration of the Heavens; viz. the Situation and Phases of the Planets, whence he drew astrological Theorems and Observations. Clem. Alex. sup. Sir I. Newton infers from this Passage, that *Chiron* made the first celestial Sphere, and placed the Colures in the 15th Degrees, or Middle of the Equinoctial and Solstitial Signs, reckoning these the Beginning of the several Signs. But this is a mere Conjecture and Hypothesis of that great Man; and has no Foundation in what is said of *Chiron* from *Clemens*, which plainly relates to Religion, and not to Astronomy.

(96) See Virgil. *Æn.* vi. v. 36. also v. 98. Ovid. *Metamorph.* lib. xiv. v. 102, etc.

when

when the Oracle was first set up at *Cumæ* : though it is probable that it was founded by the *Pelasgi* in *Italy*, some of whom in their several Migrations settled in (97) *Campania*, where *Cumæ* was.

These before-mentioned are the oldest Sibyls that we know of. But there were many others so called. *Ælian* (98) saies, there were four Sibyls; the *Erythræan*, the *Sabian*, the *Egyptian*, and *Sardian* : but some, he adds, reckon six others, ten in all. These are mentioned in *Suidas* (99) with several others ; and in *Lactantius* (1) from *Varro*. *Martian Capella* (2) allows but of two Sibyls, the *Erythræan*, whom he also thinks to be the *Cumæan*, and the *Phrygian* ; and he calls their Names *Erophila* and *Symmachia*.

Of Mysteries.

The Institution of Mysteries was owing to the Worship of Hero-Gods; and in order to preserve the original Theology of Mankind from being lost, which consisted in the Knowledge and Worship of the one God, the Creator of all Things, and supreme Governor of the Universe. Therefore the *Jewish* and *Christian* Religion had no Mysteries instituted under them, because the Knowledge and Worship of the one true God, which it was the Design of the pagan Mysteries to teach in a secret manner, were taught and promulged openly to all, and made the public receiv'd Doctrine and Practice of revealed Religion. Indeed it was the very Design both of the *Jewish* and *Christian* Revelation, to deliver this Knowledge and Worship pure and uncorrupted, to all who were under these Dispensations, which was delivered in a secret manner, and not without a Mixture of Superstition, to a few only who were admitted into the Mysteries.

(97) Dionys. Hal. Antiq. Rom. lib. i. p. 14, 15, 17.

(98) Var. Hist. lib. xii. c. 35.

(99) Voc. Συλλαβαι.

(1) De fals. relig. lib. i. c. 6.

(2) Lib. ii. p. 40. *Aristotle* also thinks the *Cumæan* and *Erythræan* Sibyl to be the same. De Mirabil. lib. p. 1158.

It was also for the same Reason, that the ancient *Chinese* had no Mysteries in their Religion, because the Worship of Hero-Gods and consecrated Images of them were not instituted amongst them: and their public State-Worship and Sacrifices were offered only to the one supreme Spirit and Lord of Heaven and Earth.

Men in the first Ages of the World believed there was one supreme God, the Creator and Governor of all Things, whom they worshiped with Sacrifices and Prayers, and other Acts of Devotion.

They also believed, that before the Creation of the visible World, the Heaven and the Earth, several Orders of spiritual Beings existed, who were present, and ministered at the Formation of the World, and resided in the Sun, Moon, Stars, and Planets, the aerial and terrestrial Regions; and were the Ministers of divine Providence, and employed under God, and by his Appointment, in the Oeconomy and Government of the Universe.

Some believed also, that these celestial Beings ministered in the Creation of Men (1), Animals, Insects, and Vegetables.

The Knowledge of these celestial Beings was derived to the first Ages of Men from Revelation, and the Appearances of Angels, who were supposed to have delegated powers over human Affairs, to be Presidents over the several Parts of the World, and to be Guardians both of Mens Souls and Bodies in the present State; and to conduct the Souls of the virtuous and religious, after Death, to Mansions of Happiness appointed for them.

(1) The ancient *Egyptian* Doctrine is delivered by the Author called *Hermes Trismegistus*; ἀνῆκε ὁ ἕκαστος θεὸς ἀπὸ τῆς ἰδίας δυνάμεως τὸ προσαχθὲν αὐτῷ καὶ ἐξήμελο θηρία, τετραπόδα, καὶ ἐρπεία, καὶ ἐνυδρεα, καὶ πτηνὰ, καὶ πάντα σπορά ἐκ σπορῶν καὶ χόρσων—τάς τε γένεσις τῶν ἀνθρώπων εἰς ἐργων θεῶν γινώσκιν, etc. Serm. Sac. cap. iii. edit. 1574. And *Plato* gives the ancient Doctrine of the *Greeks*, which was derived from the *Egyptians*. The supreme God is represented giving his Command to the inferior created Gods. Τὸ δὲ λοιπὸν, ὑμεῖς ἀθανάτων θνητὸν προσυφαίνοντες ἀπεργάζεσθε ζωὰ καὶ θνῶντες, τροφὴν τε δίδιντες αὐξάνετε, καὶ φθίνοντα παλιν δέχεσθε· ταῦτ' εἶπε, etc. *Timæ.* p. 41. edit. Serran. Again, Τὸ δὲ μετὰ τὸν σπέρρον τοῖς νέοις παρέδωκε θεοῖς σώματα πλάττειν θνητὰ, πό, τε ὅπλοισιν ὅσον ἐστὶ ψυχῆς ἀνθρωπίνης θεοῦ προσγέμεσθαι, τὰ τοιαῦτα καὶ πάντα ὅσα ἀκόλυντα ἐκείνοις ἀπεργασαμένοις ἄρχειν· καὶ κατὰ δυνάμιν ὅτι κάλλιστα καὶ ἄριστα τὸ θνητὸν ἀγαγεῖν αὐτοὺς ζῶν, ὅτι μὴ κακῶν αὐτὸ ἐαυτῷ γίγνοιτο αἴτιον. *Ibid.* p. 42.

Whether

Whether any direct Adoration was paid to these celestial angelic Beings, in the first Ages of the World, or before the Flood, does not appear: but it is highly probable, that after the Dispersion of the Descendants of *Noah*, and their Settlements according to their Families and Languages in different Parts of the Earth, Men soon began to worship them on account of the Protection and Benefits they received from them, as Beings whom they believed to have communicated to them, from the supreme God and universal Father of all, a Power of doing Good or Evil to Mankind, according to their Behaviour.

There is nothing more unanimously attested in the most ancient Histories, than the universally received Opinion of the (2) *Sun, Moon, Stars, and Planets*, and the several Parts of the Earth, being inhabited by celestial Spirits or Dæmons of different Orders, and Degrees of Knowledge and Power, who presided over Countries, and influenced human Affairs. This Belief seems to have been founded on Tradition, derived and carried down from the first Ages of the World, of the Appearances of Angels, both before and after the Flood.

And as they were believed to be Ministers of the divine Providence, and to have the Care and Management of the whole System of Things, and particularly of Mankind, committed to them, Men thought themselves obliged to pay Adoration and Worship to them, next after the supreme God, as their Guardians and Benefactors, by the Appointment of the sovereign Lord and Father of all.

Therefore they endeavoured by Sacrifices, Divinations, and mak-

(2) Τῶν ἡ τῶν σφαιρῶν [viz. the Sun, Stars, and Planets,] ἡγλῶται οἱ δαίμονες· τῶν ἡ δαιμόνων, οἱ ἀνθρώποι, ἡ ἔτω πάντα τε ἡ πάντες δὲ τῶ θεῷ εἰσιν ἡγλημένοι· διὸ πάντες μὲν πάντων ὁ θεός.—δαίμονες ἡ θεοὶ ὑποτάχονται, ἀνθρώπους διοικῶσιν. *Æsculap. ad Ammon. c. xvi. fin. Herm. Trismeg. Pimand.* And this Notion *Plato* fully relates in his *Timæus*. And the *Mosaic* History tells us, that, when the most high divided to the Nations their Inheritance, when he separated the Sons of *Adam*, he set the Bounds of the People, according to the Number of the Sons, i. e. *Angels* of God. Deut. xxxii. 8.

ing *Teraphim*, or visible Representations of them, to secure their propitious Influence and Presence with them.

The Belief and Worship of the one supreme God, and the Doctrine of subordinate ministerial Spirits, the Immortality of the Soul, and a future state of Rewards and Punishments, was that in which the Religion of Mankind consisted, till after the Flood, and their Dispersion and Settlements in the several Parts of the Earth.

After this it plainly appears, from the History of all Nations, that Hero-Worship began to be instituted, and was joined with the Worship of celestial Beings. For as the Ground of the Worship of these was the Belief of their having Power over, and doing Good to Men: so upon the same Principle Men believed, that they who had been great Benefactors to their Families and Descendants; who had been the Leaders of Colonies, and Founders of Cities; Institutors of Laws for the good Government and Happiness of Society, and Inventors of the most useful Arts and Sciences, both for the Instruction and Benefit of Mankind; that (3) these after Death became Associates with the celestial Deities, whose Actions they had imitated, and whom they resembled in their Virtues, and that they resided with them in the glorious Mansions of the heavenly Spheres, the *Sun, Moon, Stars*, etc. and had different States and Provinces assigned them, and a Superintendency over those amongst whom they had lived on Earth. And as they were believed to have a peculiar Regard to, and Power over, the Countries and Cities where they had dwelt and conversed amongst Men; so they who set up the Worship of them, and the Priests who had the Direction of it, made (4) *Images* of them, which they placed in Temples, Groves, and other Places consecrated to them; and pretended by Sacrifices, magical Rites, and

(3) It was the Opinion of the ancient *Egyptians*; ἄλλως ἐκ τῶν [τῶν ἐν ἐργῶν θεῶν] ἀπαιτείετο γνέσθαι φασίν, ὑπάρχοντας μὲν θνητοῖς, ἀλλ' ὅτι σώεσιν ἢ κοινῶν ἀνθρώπων εὐεργεσίαν τεύχοντες τῆς ἀθανασίας· ὧν ἐνίκα ἢ βασιλεῖς γεγονέναι, etc. Diod. Sic. lib. i. p. 12.

(4) Ἀρωγοὶ ἀνθρώποις θεοί, πάντες μὲν παῖσιν, ἄλλοι ὅτι ἄλλοις ἐνομιάζοντο—ἢ δένειμαν αὐτοῖς οἱ ἀνθρώποι τιμὰς ἢ ἀγάλματα, οἱ μὲν τὰ κοινὰ, οἱ ὅτι τὰ ἱερὰ ἑκάστοις ὠφεληθέντες. Max. Tyr. Diff. 38. init. p. 392. see p. 394. and Julian. p. 293.

Invocations, to animate the Images with the Presence and Influence of the Heroes whom they represented; and to consult them in all difficult and important Affairs, and to have them resolved, and future Events revealed by them: and this was the Foundation of Oracles.

Hence we need not wonder at the universally received Notion in all Ages, of the Immortality of the Soul and a future State; because it was a principal Part of the Religion of *Noah*, and carried every where by his Descendants after their Dispersion; and afterwards was the Foundation of deifying Heroes who were dead Men, and setting up their Worship.

After Hero-worship was instituted by Kings, in honour of their deceased Ancestors, and their Actions were recorded, and set forth to the People in their religious solemnities; this Superstition immediately became popular and political, and was soon propagated and received every where almost amongst the whole race of Mankind. The People were pleased to have those become their Gods, who had once lived and conversed amongst them, and had been Benefactors to their Country. They believed it was easy to have Access to them, and that they would always be propitious and ready to do them good. These Gods were placed in higher and lower Stations, according to their Dignity and Antiquity upon Earth: this made their [*Dii Majores* and *Minores*] Greater and Lesser Deities, some were supposed to inhabit the *Sun*, *Moon*, *Stars*, etc. which they called after the Names of the Gods residing in them: others inhabited the *Air*, *Earth*, and *Water*: so that both Heaven and Earth, and every Part of them, were filled with *Gods*, *Dæmons*, and *Heroes*.

This Superstition was very agreeable to the Inclinations and Passions of Men, to worship Gods like themselves: and as their Gods had various Dispositions, so they offered to them Sacrifices which were thought most suitable to them; and in consequence their religious Rites were numerous and almost infinite: and many of them were filthy and barbarous.

To those who had in their mortal State delighted in the Slaughter of Men and Beasts, and were great Warriors and Hunters, they offered *human* Sacrifices, as well as those of Beasts: these were *Saturn*,
Jupiter.

Jupiter, Mars, Diana, Minerva, etc. Others, as *Ceres*, had Sheaves of Corn, and other Fruits, offered in their Worship; and others, as *Venus, Pan, Priapus*, etc. were worshiped with the Prostitution of the Chastity of their deluded Votaries.

There is no doubt but that by the Judgment and unsearchable Providence of God, evil Spirits, or Dæmons, were the Promoters of this impious Idolatry, which in a little time overspread almost the whole Earth; and began very early in *Phœnicia, Syria, Egypt*, and *Chaldæa*. Temples, Altars, and Oracles, were every where consecrated to these Hero-Gods; and the superstitious Worship of them so bewitched all Nations, that the Worship of the one true God was utterly neglected; and the Knowledge of him almost lost and extinguished.

This Superstition was so absurd and irrational in itself, so destructive of true Religion and Virtue, and tending directly to introduce universal Atheism; that the Priests, and Philosophers, and all wise and religious Men could not but detest it, though they could not put a Stop to it, and were forced to comply with it in their outward Behaviour, to prevent the Outrage of the People, and to keep up a Character and Interest amongst them.

After it had been long established by Laws, it was not consistent with the political Interest of Kings and States to abolish it; and the Priests themselves, who gained by it so much Power and Influence over the People, neither cared or dared to advise the Abolition of it.

Therefore they contrived a Way to keep up the Knowledge of the one true God, and the primitive Notion of celestial Spirits, as the Ministers of divine Providence, by instituting *Mysteries*, which were not to be communicated to the People, or to any but Kings and Personseminent for Virtue and Knowledge: and they were delivered to them with a solemn Oath of Secrecy, and dire Imprecations if they revealed them.

These Mysteries therefore at first were a pious and religious Institution, and designed to instruct those who were initiated into them in the Knowledge and spiritual Worship of the supreme God, and

Author of Nature, and of those celestial ministerial Beings, who were the Dispensers of his Providence; and Presidents, by his Appointment, over the mundane System; and that their Worship was to proceed from Purity of Heart and Affections, and to be attended with a virtuous Life (5).

The Hero-Gods were owned to have been (6) *Men*: and as the History of their Actions, both good and bad, were recorded (from the Times in which they lived) in their sacred Books; these they allegorized into physical Elements, and natural Causes and Productions; and formed one System of Theology and natural Philosophy out of the historical Actions of the Hero-Gods, and Operations of the celestial and other divine Beings; both which were resolved into Symbols of the various Attributes and universal Providence of the supreme God.

This mysterious Theology was kept secret by the *Egyptians*, and was wrote in symbolical Figures and sacred Characters, which made their Hieroglyphics; and other Nations concealed it under sacred Letters also: and these could only be explained by the Priests, and those who were instructed by them in the Mysteries.

(5) Χρύσιππος ὁ Φίσι τὰς περὶ τῶν θείων λόγους εἰκότως καλεῖται τελείας· χρῆναι γὰρ τὰς τελείαις καὶ ὑπὲρ πάντων διδάσκειν· τῆς ψυχῆς ἐχέσης ἔρμα καὶ κεκεκλιμένης, καὶ πρὸς τὰς ἀμυνήτας σιωπᾶν δυναμένης· μέγα γὰρ εἶναι τὸ ἄθλον, ὑπὲρ θεῶν ἀκῶσαι τε ὀρεῖσθαι, καὶ ἐγκρατεῖς γινέσθαι αὐτῶν. Auct. Etymolog. mag. voc. τελείη.

(6) Alexander ille magnus Macedo, insigni volumine ad matrem suam scripsit, metu suæ potestatis proditum sibi *de Diis Hominibus* a sacerdote secretum. *Minuc. Felix*. p. 121, 122. edit. Davis. also Cypr. de Idol. vanit. p. 12. Ἡρόδοτος μὲν δὲν, καὶ Ἀλέξανδρος ὁ τῷ Φιλίππῳ ἐν τῇ πρὸς τὴν μητέρα ὑπὸ αὐτοῦ [ἐκότεροι δὲ ἐν τῇ Ἡλιόπολει καὶ Μένφει καὶ Θίβαις εἰς λόγους πῶς ἱεροῦσιν ἀφ' ἑαυτῶν λέγουσι] φασὶ παρ' ἐκείνων ἀνθρώπων αὐτὰς [θεοὺς] γινέσθαι μαθεῖν. Athenag. Legat. pro Christian. This Secret was discovered to *Alexander* by *Leo*, the *Egyptian* Chief Priest, who presided over the Mysteries. August. de civ. Dei. lib. viii. c. 5. also c. 27. His Words are remarkable: quæ Alexander Macedo scribit ad matrem sibi a magno antistite sacrorum Ægyptiorum quodam Leone patefacta, ubi — ipsi etiam majorum gentium Dii, quos Cicero in Tusculanis, tacitis nominibus, videtur attingere, Jupiter, Juno, Saturnus, Vulcanus, Vesta, et alii plurimi, quos Varro conatur ad mundi partes sive elementa transferre, *homines fuisse produntur*. Timens enim et ille quasi revelata mysteria, petens admonet Alexandrum, ut, cum ea matri conscripta insinuaverit, flammis jubeat concremari.

This

This was the Method of preserving the Knowledge of the one God, and of the spiritual Worship of him ; and keeping up a Sense of true Religion amidst the universally prevailing Idolatry of Hero-Worship, or of deified Men and Women.

The Mysteries themselves were not altogether free from Superstition ; for in them Men were taught to worship the celestial Spirits and other ministerial Dæmons, which laid the Foundation for numberless fictitious Deities, presiding in the several Parts of the Universe : and by degrees the Representation of the Actions of the Hero-Gods, though explained allegorically into physical Powers, degenerated into Lewdness, Intemperance, and Impiety : especially the Mysteries of *Osiris* and *Isis* were corrupted and abused into Scenes of Debauchery, after they were transferred by the *Greeks* to (7) *Ceres* and *Bacchus*.

The allegorical Interpretations of the Actions of the Hero-Gods were at best only a Pretence, and artful Disguise to conceal or palliate their Vices and Enormities, which all rational and virtuous Men could not but be ashamed of. But as the Vulgar knew nothing of these philosophical and allegorical Explanations, and believed their Gods to have been such as they were represented by their Poets and Mythologists, the History of their Actions taken literally, and in their natural Sense, tended to promote all kind of Immorality and Vice, and made the whole System of Hero-Worship a diabolical and abominable Superstition.

As it is probable that the Idolatry of Hero-Worship was first set up in *Phœnicia*, by the Descendants of *Canaan*, who were the first Hero-Gods called *Cabiri* : so the first Mysteries that we read of were instituted in *Phœnicia* ; from whence they were carried into *Egypt*, *Syria*, *Babylonia*, and *Phrygia*, etc. The Author of the *Paschal Chronicle* observes, that these (8) Nations were the first who practised

(7) Diod. Sic. lib. i. p. 107. Weffel.

(8) Αἰγύπτιοι μὲν ἔν τῃ Βαβυλωνίῳ ἢ Φρύγῃς ἢ Φοίνικες ταύτης τῆς θεοσεβείας πρῶτοι εἰσηγήσασθαι γεγονότες [ἢ γεγονάσιν] ἀγαλματοποιίας τε ἢ μυσηρίων τελευτῶν [ἢ τελείων] ἀφ' ὧν μάλιστα εἰς Ἑλλάδα μετέβησαν ὑπὸ τῆς Κίρκου ἡλικίας. P. 48. And it is true, that the Names of the Hero-Gods were first published amongst the *Greeks* from *Egypt* ; and they were first worshiped the

the Idolatry of Hero-Worship ; and first made Images and instituted Mysteries ; all which were derived from them to the *Greeks* about the Age of *Cecrops*.

Sanchoniatho related, that some time after the *Cabiri* had, by the Command of *Taaut* the Scribe and great Counsellor of *Saturn*, recorded the History of the first *Phœnician* Hero-Gods, one, whom he calls the Son of *Thabion*, and who was the first Hierophant, or High-Priest of the *Phœnicians*, turned the Actions of the *Cabiric* Gods into Allegory, and resolved them into natural and mundane Elements, and physical Causes and Productions.

He was the first Philosopher who taught, that the deified Heroes and their Actions were to be understood, as representing the mundane Elements and Works of Nature, and the various Operations of one universal Deity. This Son of *Thabion* delivered his allegorical Doctrine to those who after him presided in the sacred Mysteries where it was taught ; and they transmitted it down to their Successors, and to those who were initiated into the Mysteries.

It was the Design of *Sanchoniatho* to revive and transmit down to Posterity the genuine History of the first Hero-Gods, divested of all allegorical Fables : and therefore he complains, that the naked Facts and real History of the *Cabiric* Gods had been disguised in the Mysteries to the Prejudice of Truth : and he searched into the oldest *Hermaical*, or sacred Books, in which their History was recorded and allegorically explained, and divested it of the Fable and Allegory, with which it had been mixed by the ancient Hierophants.

This is the most ancient and authentic Account of the Occasion and Institution of Mysteries, which were designed to disguise and

by the Invocation of their Names amongst the *Greeks*, in the Reign of *Cecrops*, or a few Years before : the Mysteries of *Isis* were carried to *Argos*, by the Daughters of *Danaus*, a few Years after the Reign of *Cecrops*, in the Year before *Christ* 1486 ; and *Cadmus* is said by *Nonnus* to have carried the Mysteries of *Osiris* into *Boeotia*, [*Dionysiac.* p. 80.] and to have taught the *Greeks* the Course of the Sun and Moon, *ibid.* But the *Cabiric Phœnician* Gods, and their Mysteries, were known in *Greece* long before the Reign of *Cecrops* : and they were chiefly worshiped in the *Greek* Islands and in the *Peloponnese*, and their Names were kept secret.

excuse the Absurdity of Hero-Worship, by resolving their History into a System of natural Philosophy and speculative Theology. But as *Sanchoniatho* has not related the Time of their Institution, or told us when the Son of *Thabion* lived, who was the first Mystagogue, we cannot with Certainty fix the Beginning of them.

It is most probable, that the *Phœnician* Mysteries were not instituted till after the Death of *Saturn*, the Principal of the *Cabiric* Gods, who died about the Year before *Christ* 2369, and 800 Years after the Flood, and 269 Years after the Dispersion.

The *Cabiric* History of the Gods was carried into *Egypt* by *Taaut*, the Son of *Misor* or *Misraim*, who settled with a Colony in the upper *Egypt* in the Time of *Saturn*; and was the Founder of the *Cynic* Dynasty. This was 553 Years after the Flood, according to *Manetho's* Dynasties, and 2615 Years before the *Christian* Æra. But the *Cabiric* Mysteries were not then instituted in *Phœnicia*, and Hero-Worship was but then lately set up, if we may give credit to *Sanchoniatho*: and it is probable, that the *Cabiric Phœnician* Gods were the first who were worshiped in *Egypt*, as *Saturn*, *Vulcan*, *Helius*, *Jupiter*, *Rhea*, *Minerva*, *Hermes*, *Hercules*, *Apollo*, *Neptune*, and others; after whose Names, some of the *Egyptian* first deified Kings and Queens were called. But when their Mysteries were instituted there, is not certain. *Herodotus*(9) saies, there was at *Memphis* an ancient Temple dedicated to the *Cabiric* Gods; and as all the ancient *Egyptian* Writers, and those of other Nations, *Chaldæans*, *Syrians*, *Greeks*, *Romans*, and *Arabians*, who wrote about the *Egyptian* Affairs, do constantly ascribe the *Egyptian* mystical Theology to *Hermes*, the Secretary of State to *Osiris* or *Menes*, it is probable, that this *Hermes* first introduced the *Cabiric* Mysteries in the Reign of *Menes* or *Osiris*, and instituted them at *Memphis*, which was built by this King; and invented the sacred *Egyptian* Letters, and the Hieroglyphic Figures, in which the mystical Theology was wrote. If this was so, the Time is fixed by the Dynasties of *Manetho*: and

(9) Lib. iii. p. 188, 189.

it could not, I think, be later than the Death of *Menes*, or the Year before *Christ* 2173, though it might be many Years before.

The *Cabiric* Mysteries were very anciently carried by the *Pelasgi*, who were Descendants of the *Cabiri*, into *Samothrace*, and other Islands of *Greece*. According to the Relation of *Diodorus Siculus*, these Mysteries were celebrated at *Samothrace* by the *Corybantes*, soon after *Myrina*, Queen of the *Libyan Amazons*, went thither and offered Sacrifices to the *Mother of the Gods* [i. e. *Rhea* or *Vesta*, who was one of the *Cabiri*] for her safe Arrival there with her Army after a Storm. *Diodorus* saies, this was in the Reign of *Horus*, Son of *Isis*, in *Egypt*, who began to reign in the Year before *Christ* 2173. And the *Cabiric* Mysteries might be carried thither as early as *Diodorus* relates, or before. For *Samothrace* was the first Island which was inhabited after the Dispersion by the Descendants of *Javan*, and *Tiras*, *Elisha*, etc. Sons and Grandsons of *Japhet*, by whom the *Greek* Islands and Countries were first planted and peopled.

Diodorus Siculus (10) relates, that the *Samothracians* were *Aborigines*, or an original People, who had not been Inhabitants any where before: and that they were so ancient, that there was no Tradition or Account of their Leaders and coming thither. He adds (11), that they had in ancient Times a peculiar Language of their own [that is, it was *Phœnician*, and different from the original *Japhetic Greek* Language.]

In After-times *Electra*, one of the Daughters of *Atlas*, lay with *Jupiter*; and had by him *Dardanus*, *Jasion*, and *Harmonia*. *Dardanus* was the first who went in a small Vessel out of *Samothrace* into the lesser *Asia*, and built a City, called from his Name *Dardania*, or *Dardanum*, near the Place where *Troy* was afterwards built. *Cadmus* came into *Samothrace* in quest of his Sister *Europa*, and was initiated (probably by *Jasion*) into the Mysteries which had been of old celebrated there, and kept secret till then from all but Natives of the Country. There he married *Harmonia*, the Sister of *Jasion*

(10) Lib. v. p. 321, etc.

(11) Ibid.

and *Dardanus*. This Marriage was the first which was celebrated with the Presence of the Gods (12) and Goddeses, whose Names were then brought into *Greece*, and given to *Grecian* Men and Women.

Eleetra, the Mother of *Harmonia*, on occasion of this Marriage, celebrated the *Orgia*, or Mysteries of the great Mother of the Gods, so called, [i. e. *Rhea* or *Vesta*] with Timbrels and Cymbals.

Jupiter had instructed his Son *Iafon* in the *Cabiric* Mysteries. He married *Cybele*, and had by her a Son whom he called *Corybas*.

Iafon died, and *Dardanus*, *Cybele*, and *Corybas*, went out of *Samothrace* into *Phrygia*, and carried thither the Mysteries of the Mother of the Gods [called afterwards from her (13) *Rhea Cybele*] and Pipes which were used in them were then first carried into *Phrygia*.

This was about the Year before *Christ* 1480, or a few Years (14) before. *Corybas* called the Worshipers of *Cybele* [who was thenceforth called *Mother of the Gods*, according to the Custom of the *Greeks* at that Time, who transferred the Names of the older Gods and God-

(12) *Theognis* the ancient Poet wrote :

Μῆσαι ἢ Χάριτες κῆραι Διὸς, αἱ ποτὶ Κἀδμῳ
Εἰς γάμον ἐλθῶσαι καλὸν αἴεσαν ἐπ'.

(13) *Strab.* *Geog.* lib. x. p. 721.

(14) This agrees with the Marbles, which say, that the Image of the Mother of the Gods appeared in the Mountain *Cybele* (in *Phrygia*) which was so called from her. This was in the Year before *Christ* 1481, according to the corrected Marbles. They add, that at this Time also *Hyagnis* the *Phrygian* first invented the Pipe, which he used in celebrating the Mysteries of the Mother (of the Gods) *Bacchus*, *Pan*, and the other Country Gods and Heroes. This *Bacchus* (*Dionysus*) and *Pan*, were old *Egyptian Cabiric* Gods, who were worshiped in the *Samothracian* Mysteries; and were far older than the *Greek* Gods, called after their Names. *Aristoxenus* gives the same Account of *Hyagnis*, as being the Inventor of the Pipe : ὁ δ' Αἰσώξενος πρὶν ὄρεσιν αὐτῆς [ἁρμονίας αὐλῆς] Ἰάγνιδι τῷ Φρυγί ἀναλίθῃσιν. *Apud Athenæ.* *Deip.* lib. xiv. p. 624. Ἰάγνιν δ' πρῶτον αὐλῆσαι· εἶτα δ' τὸν τέττατον Μαρσύαν. *Plut.* de Mus. and *Nonnus* mentions him :

— πρῶτις νοήσει

Διθεσὸν αἶετος Ἰάγνις εὐτρεγῆτε μέλ' αὐλῆς. *Dionys.* lib. xli. p. 707. See *Apul. Florid.* 3.

deities of *Egypt* and *Phœnicia*, to the deified Heroes and Heroines of their own Countries] *Corybantes*, after his own Name, which was given him from the old *Corybantes* of *Samothrace*, who first celebrated the Mysteries of *Rhea*, *Mother of the Gods*, and were thought to be her Sons. [Diod. Sic. lib. iii. p. 189.]

This was about the Year before *Christ* 1460.

These Mysteries were celebrated with many enthusiastic Raptures and Gestures. The *Dii Cabiri* were the original Deities worshiped in them. *Varro* in *Macrobius* (15) calls them *Dii Penates*; and they were no other than the Country Gods of *Samothrace*, brought at first by the *Pelasgi* out of *Phœnicia*. The oldest of them, whose Names are known, were *Uranus*, *Saturn*, *Jupiter*, *Ge*, *Vesta* or *Rhea*, *Astarte*, *Taaut*, *Æsculapius*, *Themis*, *Neptune*, the *Nereids*, etc. whose Names were kept secret from all but those who were initiated: and they were worshiped at first and for some Ages only as *Cabiri*, or *Dii magni*, the great Gods, who were all *Phœnician* deified Kings and Queens, to which several of the principal Gods of *Egypt*, *Greece*, and *Italy*, were added in After-times, and were called *Dii Penates*.

That the *Samothracian* Mysteries were no other than those of the *Cabiri*, we are told at large by (16) *Herodotus*, and other Historians. *Herodotus*, speaking of the Statue of *Hermes* amongst the *Athenians*, which was made with an erected *Phallus*, and which was different from the *Hermaical* Statues of the *Egyptians*, saies, that the *Athenians* took the Model from the *Pelasgi*, who had lived amongst them. The Meaning of this Attitude was explained in the *Cabiric Samothracian* Mysteries, which, *Herodotus* saies, the *Samothracians* received from the *Pelasgi*, who in ancient Times inhabited *Samothrace*, and some of them settled in *Attica* before the *Greeks* were called *Hellenes*.

The old Scholiast, upon *Apollonius Rhodius*, saies, that the Mysteries (17) of the *Cabiri* were celebrated in *Samothrace*.

(15) *Saturnal.* lib. iii. c. 4.

(16) *Lib.* ii. c. 50, 51.

(17) Μυστήρια δὲ ἐν τῇ Σαμοθρακίᾳ τοῖς Καβείοις. In lib. i. § 917. See *Strab. Geog.* lib. x. p. 723. fin. and p. 724.

The *Pelasgi* carried these Mysteries also into other Islands of the *Ægean* Sea, as *Lemnos*, *Imbrus*, *Delos*, *Sciros*, *Lesbus*; and passed into *Crete*, and lived there in the Reigns of the *Greek Saturn* and *Jupiter*; and were called *Curetes*, *Idæi Dactyli*, and *Telchines*. They dispersed themselves, and carried their Mysteries in very ancient Times to many Parts of *Greece*, as *Attica*, *Thessaly*, *Argos*, *Arcadia*, *Sicyon*, *Dodona*: and went from *Arcadia*, *Thessaly*, and *Dodona*, into *Italy*, and dwelt amongst the *Tyrrheni* or *Tuscans*; and wherever they went they carried their Mysteries with them. For in the ancient Times, after the several Parts of the Earth began to be inhabited the Descendants of the *Cabiri*, who lived on the Sea Coasts of *Phœnicia*, and were the first who went abroad in Ships, passed by Sea into other Countries to propagate their Religion and Mysteries, as others travelled up and down by Land to spread the Knowledge of their newly invented Arts, by which they rendered their Names immortal, and were deified after their Death.

Cadmus carried the *Samothracian Cabiric* Mysteries into *Bœotia*, in the Year before *Christ* 1494: and the Mysteries of *Ceres* and *Proserpine*, which were afterwards celebrated there, were also called the Mysteries of the *Cabiri* (all Gods and Goddesses of the first Rank or Quality being called *Cabiri*). *Pausanias* (18) relates, that twenty-five Furlongs from *Thebes* there was a Grove consecrated to the *Cabiric Ceres* and *Proserpine*, which none might enter into upon pain of Death, but those who were initiated, or admitted in order to be initiated. And about the Distance of seven Furlongs from this Grove stood the Temple of the *Cabiri*. Agreeably to this, the old Scholiast upon *Apollonius Rhodius*, [*Argonaut. lib. i. ver. 917.*] from *Mnaseas* and *Dionysodorus*, calls the four principal Deities of the *Eleusinian* Mysteries *Cabiri*; and they were, *Ceres*, *Proserpine*, *Pluto*, and *Hermes*, called by *Phœnician* Names, and explained by *Dionysodorus*. These were none of them original *Cabiri*; but, as I observed above, the great and principal Deities of *Greece* and *Italy* were called *Cabiri*, in Imitation of the *Phœniscian Cabiri*.

(18) *Bœot. p. 300, 301.*

As the *Phœnician Cabiri* were originally *Fishermen* and *Husbandmen*, as *Sanchoniatho* related; so they were thought to be peculiarly propitious to Sea-faring Men; and to preserve them in dangerous Storms (19) and Tempests.

The *Argonauts* prayed to them in a Storm, which had like to have overset their Ship *Argo*: and *Jafon*, *Orpheus*, *Castor* and *Pol-lux*, and *Hercules*, vowed to be initiated into their Mysteries, if they escaped the Dangers of the Sea: and afterwards went to *Samo-thrace* and were initiated (20).

The most ancient Mysteries after those of the *Phœnician Cabiri*, were the *Egyptian* Mysteries of *Osiris* and *Isis*, which were instituted at *Memphis* immediately after their Death. *Osiris* died after he had reigned sixty-two Years, which was 995 Years after the Flood, and in the Year 2173 before the vulgar *Christian* Æra, according to the Dynasties of *Manetho*. *Isis* celebrated, by the Counsel of *Hermes*, the Mysteries of *Osiris*, with consecrating two living Bulls to him, one at *Memphis* called *Apis*, the other at *Heliopolis* called *Mnevis*, which represented his being the Author of Tillage and Husbandry with yoking Bulls. *Isis* also instituted a College of Priests to offer Sacrifices to him, which were accompanied with invoking him with Lamentations; and settled a Revenue to maintain the Sacrifices and the sacred Animals. In his Mysteries, symbolical Representations were made of the History of his Life and Death, which were kept secret: and besides the daily Weepings made by the Priests and the

(19) See Diod. Sic. lib. iv. p. 246, 247, 252.

(20) Διαβεβήλαι δ' ἡ τῶν θεῶν ὑπερφάνεια, ἢ παρεξδοξῆς ἐν πῶς κινδύνοις βοήθεια πῶς ὑπερκαλεσαμένους τῶν μυηθέντων γίνεσθαι φασὶ ἢ ὡσεβέστερος ἢ δικαιότερος ἢ καὶ πᾶν βελτίονας ἐαυτῶν τῶν μυηθέντων κοινωνήσαντας, διὸ καὶ τῶν ἀρχαίων ἡρώων τε καὶ ἡμιθέων τῶν ὑπερφανεσάτων πεφίλοισι μῆδος μελαλαβεῖν τῆς τελείης καὶ ᾧ Ἰάσονα καὶ Διοσκῆρον ἐτι δ' Ἡρακλέα καὶ Ὀρφέα μυηθέντας ὑπερυχεῖν ἐν πάσαις ταῖς ἐργαίαις. Ἀλλὰ πῶς τῶν θεῶν τῶν τῶν ὑπερφάνειαν. Ibid. lib. v. p. 323. See Orph. Argonaut. v. 464—468. The Scholiast upon *Aristophanes's* εἰρῶ. on the Word μεμνημένοι explains it, τὰ μυήματα τῶν καβείρων δοκεῖν ᾧ οἱ μεμνημένοι ταῦτα δίκαιοι τε εἶναι, καὶ ἐν δεινῶν σώζεσθαι καὶ ἐν χερμῶνων. ad v. 277. The Editions have τῶν καβείρων, which ought to be τῶν καβείρων; for there was not one καβείρων, but many Deities called καβείροι, worshiped in the *Samo-thracian* Mysteries, mentioned here by *Aristophanes*.

Worshippers

Worshippers who attended his Sacrifices, annual Lamentations for his Death were made with great (21) Solemnity. These are mentioned by the Prophet *Ezekiel*, and called *weeping for Tammuz*, c. viii. 14.

Isis lived nine Years after the Death of *Osiris*, and was deified, and had Mysteries instituted for her Worship by *Horus* her Son, 1004 Years after the Flood, and 2164 Years before the *Christian Æra*.

She was invoked with great Lamentations, after the Manner used in the Worship of *Osiris*. And in Memory of her being the Inventor of sowing Wheat and Barley for Bread-Corn, which grew wild before, in the Time of Harvest the First-fruits of the Ears of those Grains were offered to her; and in the *Isiac* Festivals, Baskets (22) of them were carried about in Honour of the Goddess.

The grand annual Celebration of these Mysteries was anciently at the Full Moon, about the (23) Winter Solstice; at which Time

(21) Diod. Sic. lib. i. p. 18, 19. Plut. de Isid. et Osir. p. 366. Jul. Firm. de Errore Prof. Relig. p. 406, 407. edit. Gronov. 1709.

(22) Μαρίνιον ὃ φέρει τῆς δόξης τῶν εἰρημίων καρπῶν τὸ τηρέμιον παρ' αὐτοῖς ἐξ ἀρχαίων νόμιμον· ἐτι γὰρ καὶ νῦν κατὰ τὸν θερισμὸν τὰς πρώτας ἀμνηθείας σάχους θείας τὰς ἀνθρώπους κόπτεσθαι πλεονέκτῃ δαγμάτῳ καὶ τὴν ἰσιν ἀνακαλεῖσθαι καὶ τὰς προετίειν δαπνέμεναι τιμῶν τῇ θεῷ τῶν εἰρημίων κατὰ τὸν ἐξ ἀρχῆς τῆς δόξης καιρὸν· παρ' ἐνίας ὃ τῶν πόλεων καὶ τοῖς ἱερείοις ἐν τῇ πομπῇ μετὰ τῶν ἄλλων φέρεσθαι καὶ πυθμένας πυρῶν καὶ κελῶν δαπνομημονόμαλα τῶν ἐξ ἀρχῆς τῇ θεῷ φιλοτέχνως δόξεντων. Diod. Sic. lib. i. p. 13.

(23) *Plutarch* saies, *Osiris* was killed by *Typhon*, on the 17th Day of the Month *Athyra*, de Isid. et Osir. p. 356. But as he saies afterwards, p. 367, that it was at the Full Moon, he must have wrote the 15th Day and not the 17th; or else has made a Mistake, and forgot that he had said just before, p. 366, that the Lamentation which began at the Day of his Death (there again said to be the 17th) and continued for four Days, ended on the 19th Day, when *Osiris* was proclaimed to be found: and this supposes the Lamentation for his Loss began, not on the 17th but on the 15th of the Month, and at Full Moon. The Month *Athyra*, in which the Mysteries of *Osiris* and *Isis* were celebrated, was the first Winter Month, and was Part of the *Roman November* and Part of *December*, when the Ground was fit for Seed in *Egypt*; and it was at this Time also, that the *Eleansian* Mysteries of *Ceres*, called *Theismophoria*, and derived from those of *Isis*, were celebrated in *Attica* and *Bæotia*. *Achilles Tatius* saies, that the *Isiac* Solemnity anciently was celebrated at the Winter Solstice, at which Time the *Egyptians* used Lamentations, as if the Sun (whom they called *Osiris*) was

the Worshipers of *Isis* went about with lighted Torches, seeking *Osiris*, and making Lamentations for his Death.

Herodotus (24) tells us, that they were celebrated at Full Moon, when the *Egyptians* sacrificed Hogs to *Osiris*, and *Isis* (who was the Moon, as *Osiris* was the Sun) and at that Time did eat their Flesh, which was unlawful for them to eat any other Time. The same Sacrifices were used in the *Thesmophoria* (25) of *Ceres*.

The Death of *Osiris* was probably at first celebrated in the Summer Tropic (26); the Sun, which he symbolically represented, declining and shortning the Days: and the Festival of finding him was celebrated a few Days after the Winter Solstice, when the Days began to lengthen. This agrees to (27) *Apuleius*, who saies, he returned:

going to leave them: but as soon as the Days began to encrease, they rejoiced as if *Osiris* was found, and went in Procession, arrayed in white Garments, and carried Garlands on their Heads. Isagog. in Phænom. Arat. apud Petav. Uranalog. p. 146. *Plutarch* saies, the Festival of the Death, or Disappearing of *Osiris*, was celebrated at the Winter Tropic; and symbolically represented both the Departure of the Sun, and the Falling of the Waters of the Nile, who was then hid, as it were, within his Banks: and appeared no longer in the Country. And at this Time the sacred Cow was carried seven Times round the Temple, to represent the Period of the Sun's Course from the Winter to the Summer Tropic, which was finished in the seventh Month. Ἡ γὰρ λεγομένη Κάθειρξις εἰς τὴν σορὸν Ὀσίριδος, ἣ δὲν ἔοικεν αἰλλ' ἢ κρύψιν ὑδατος ἢ ἀφανισμόν αἰνιττεῖται· διὸ μὴν ὁ Αἰὺς ἀφανισθῆναι τὸν Ὀσίριν λέγουσιν, ὅτε, τῶν Εἰησίων ἀπολειπόντων παντάπασιν, ὁ μὲν Νεῖλος ὑπνοσῇ, γυμνᾷται ἢ ἡ χώρα· μεκνωμένης ἢ τῆς νυκτός, αὐξέται τὸ σκότος, etc. De Isid. et Osir. p. 366. ἔτι ἢ τὴν βῆν ὑπὸ τροπᾶς χειμερινᾶς ἐπ' ἁλῆς πρὸς τὸν ναὸν ἐπιφέρεται, ἢ καλεῖται ζήτησις Ὀσίριδος ἢ ἐπιδρομή—ποσειδάκις ἢ ἐπίσεισι, ὅτι τὴν ἀπὸ τροπῶν χειμερινῶν ἐπὶ τροπᾶς θερινᾶς ἐπίστρομον ἐξόδον μὴν συμπεραίνει (sc. ἡλιος) Ibid. p. 372. see also p. 377.

(24) Lib. ii. p. 47.

(25) Hence the *Χοιρία μυσημικά* of *Aristophanes*, *Acharn.* ὕ 747. on which the *Scholias*t observes; ὅτι ἐν ταῖς μυσημίοις τῆς Δήμητρος χοῖρος θύεται. See *Βαλεσχ.* ὕ 341. and *Schol.*

(26) About this Time the *Egyptians* celebrated the Rapture of *Proserpine*, as *Theo* saies: παρ' Αἰγυπτίοις κατὰ τὸν Ἐπιφὶ μῆνα, ὅτε ἐν λέοντι γινέται ὁ ἥλιος ἢ τῆς κόρης ἀρπαγὴ τελειῖται. *Schol. ad Arat. Phænom.* p. 22. and *Epiphi* (he saies, *ibid.* p. 45.) is the *Roman July*; and he places the Summer Tropic in this Month; and *Geminus* observes from *Erato*sthenes, that in the most ancient Times the *Isiac* Mysteries were celebrated at the Summer Tropic.

(27) *Metamorph.* lib. xi. p. 180.

a few

a few Days after the Celebration of the *Ifiac* Mysteries to Rome, (having a quick Passage) the Day after the Ides of *December*. But sometimes they were celebrated at the vernal Equinox, as *Macrobius* (28) intimates.

However, this and all the *Egyptian* Festivals were moveable; and the learned Astronomer (29) *Geminus* gives the Reason of it; "Many of the *Greeks*, saies he, suppose, that according to the *Egyptians* and *Eudoxus*, the Festival of *Isis* falls on the Winter Tropic, which is altogether false. For this Festival (he adds) is a whole Month distant from the Winter Tropic. But the Error arose from this, that 120 Years ago the Festival of *Isis* was celebrated at the Winter Solstice: for it changes a Day every four Years; and so in 120 Years it varies a Month. Hence it is, that the *Ifiac* Mysteries were anciently celebrated at the Winter Tropic; and still more anciently, at the Summer Tropic, as *Eratothenes* observes in his Commentary on the *Oſtaëteris*: and they will be again celebrated at the Autumnal Season and the Summer Tropic, and in the Spring, and at the Winter Tropic. For in the Space of 1460 Years, every Feast passeth through every Part and Season of the Year; and is carried again to the same Place of the Year where it began."

The principal Deities which were worshiped in the *Ifiac* Mysteries, were *Osiris*, *Isis*, and *Hermes*, whose symbolic Images, with others of the *Egyptian* Gods, were carried in Procession by the Priests, attended by their Worshipers, who were initiated into their Mysteries.

Apuleius, who was initiated, gives a very particular Relation of the Ceremonies used at the *Ifiac* Solemnity, and describes the whole

(28) *Simulatione luctus peracta, celebratur lætitiæ exordium ante diem octavum Calendas Aprilis, quem diem hilaria appellant, quo primum tempore Sol diem longiorem nocte protendit. Idem sub diversis nominibus religionis effectus est apud Ægyptios, cum Isis Osirin luget. Saturnal. lib. i. p. 210. eadem ratio, quæ circa Adonim et Attinem vertitur, in Ægyptia quoque religione luctum et lætitiæ vicibus annuæ administrationis alternat. Ibid.*

(29) *Element. Astronom. p. 33, 34 apud Petav. Uranalog.*

Procession in the eleventh Book of his *Metamorphosis*: the Sum of which is, " The Priests who presided over the Mysteries walked in
 " white Linen Garments, girt about their Breasts, and hanging
 " down to their Feet. The first carried a burning Lamp, placed in
 " a little Boat of Gold. The second carried two little Altars in his
 " Hands. The third carried a Palm Branch, foliated curiously with
 " Gold, in one Hand, and a mercurial Caduceus in the other. The
 " fourth held up a little Palm Tree, and a Golden Vessel made
 " round like a Pap, which contained the sacred Milk. The fifth
 " carried the Golden Van, and another the Amphora. Then fol-
 " lowed the (symbolical) Figures of the (30) Gods: the *Anubis*,
 " with human Feet and Hands, and a Dog's Head, holding a Cadu-
 " ceus in his Left Hand, and shaking a Palm Branch in his Right.
 " The Image of the sacred Cow followed next, lifted up in an erect
 " Posture. The Image of the (31) *Apis* also was carried on the
 " Shoulders of one of the Priests. Another carried the Chest, where-
 " in were laid the Secrets belonging to the Mysteries. Another

(30) *Ovid* represents the Pomp of *Isis* in the following Lines:

Inachis ante torum pompa comitata suorum
 Aut stetit, aut visa est; inerant lunaria fronti
 Cornua cum spicis nitido flaventibus auro,
 Et regale decus: cum quo latrator Anubis,
 Sanctaque Bubastis, variusque coloribus Apis:
 Quique premit vocem, digitoque silentia suadet:
 Sistræque erant, nunquamque fatis quæsitus Osiris,
 Plenaque somniferi serpens peregrina veneni. *Metamorph. lib. ix.*

† 686, etc. *Claudian* also describes it, viz.

— Sic numina Memphis

In vulgus proferre solet, penetralibus exit
 Effigies; brevis illa quidem, sed plurimus infra
 Liniger imposito suspirat vecte sacerdos
 Testatus sudore Deum. Nilotica Sistris
 Ripa sonat, Phariosque modos Ægyptia ducit
 Tibia: submissis admugit cornibus Apis. *De 4 Conf. Honor. †*

570, etc.

(31) *Plutarch* saies, the Priests exposed to the People a golden or gilded *Apis*, or Bull, which was the Symbol of *Osiris*, covered with black Lawn, in token of Mourning for the Loss of him. *De Isid. et Osir. p. 366.* This was done in the four Days of Lamentation preceding the Festival of *Isis*, for the finding of him.

" carried

“ carried in his Bosom the Image of the supreme Deity (*Isis*), the
 “ Form of which was not seen, nor was like either Bird or Beast,
 “ or human Shape. Last of all was carried the gilded sacred Urn,
 “ on which were engraved the Figures of *Egyptian* Deities : a Ser-
 “ pent or Asp was twisted about the Handle of it. This Procession
 “ was attended with a vast Number of Men and Women of the first
 “ Quality, and of all Ranks, Professions, and Ages, who were ini-
 “ tiated, clad in white Linen Garments, and carrying Garlands of
 “ Flowers, with a Chorus of Singers ; and others playing on Pipes,
 “ and on Gold and Silver Sistrums. And all the Way, where the
 “ Procession passed, was strewed with Flowers, and bedrop’d with
 “ sweet Unguents and Perfumes.” This was the solemn Pomp and
 Rejoicing for the finding of *Osiris*.

The sacred *Isiac* Ceremonies were all mysterious and symbolical.

Isis represented (32) *universal Nature*, and was the Symbol of the supreme Deity : and the initiated, who were obliged to abstain from animal Food and Wine (33) ten Days, by way of Preparation to be admitted into her Mysteries, were there taught the Knowledge of the one God, and of the Works of Nature and divine Providence, and to abstain from all Impurity both of Body and Mind. This was the original Design of the Mysteries.

Plutarch (33) therefore saies, that the End of the *Isiac* Mysteries is the Knowledge of the *first intelligent Lord of all*, which they are taught, who with *Reason* and *Sanctity* partake of her sacred Mysteries. And they are the truly initiated, whose Minds receive divine Knowledge, and are purged from all Superstition ; and regard nothing but Truth in their Enquiries into what is *shewn* and *done* concerning the Gods.

(32) So *Macrobius*, *Apuleius*, *Plutarch*, *Proclus*, and others, agree. To this purpose *Proclus* relates from *Egyptian* Writers, that the Portal of the inward Temple, where the Mysteries of *Minerva* of *Sais* (who was *Isis*) were celebrated, had this Inscription over it : “ I am all that *is* or *was* or *is to come*. No one hath ever uncovered my Veil. The Sun is my Offspring.” lib. i. in *Timæ*. Plat. p. 30. *Plutarch* has the same Relation, *De Isid. et Osir.* p. 354. with the Omission only of the last Words.

(33) *De Isid. et Osir.* p. 352. *Apul. Metamorph.* lib. xi.

The Mysteries of *Osiris* and *Isis*, though joined together, had different Rites belonging to them: and those of *Isis* were more chaste and (34) decent. They had also different Festivals instituted to them.

Nonnus (35) saies, that *Cadmus* first brought the Mysteries of *Osiris* into *Greece*, in which he had been instructed by his Father *Agenor*, who lived at *Thebes* in *Egypt* before he came into *Phœnicia*: and it is probable, that *Cadmus* carried these Mysteries into *Bœotia*. *Herodotus* (36) supposes this, who relates, that *Melampus* Son of *Amytheon*, learned in *Egypt* some of the sacred Rites of *Osiris* or *Dionysus*, which he introduced amongst the *Greeks*, especially the Ceremony of the *Phallus*: and *Herodotus* observes, that the *Greeks* used the same Rites as were used by the *Egyptians* in the Mysteries of *Osiris*. He thinks *Melampus* made Alterations in the Ceremonies; and was taught the principal Rites by *Cadmus* and the *Tyrians*, who went with him out of *Phœnicia* into *Bœotia*. But *Herodotus* should have said, he was instructed by the *Cadmeans*, for *Melampus* lived above a Century later than *Cadmus*, as *Apollodorus* (37) tells us, who places him in the Reign of *Prætus* King of *Argos*, who began to reign in the Year before *Christ* 1358, according to the *Chronicon* of *Eusebius*.

Hesiod (38) related, that the Daughters of *Prætus* were possessed with a Madness, because they neglected to celebrate the Mysteries of *Dionysus*: but *Acusilaus* said it was for despising the Image of *Juno*. However this was, as *Melampus* came to *Argos* in the Reign of *Prætus*, and was then famous for the Art of *Divination* (39), and first made use of *purging* and *Potions* in Medicine; and thereby

(34) *Herodotus* describes some of those of *Osiris*, lib. ii. c. 48. and saies, the *Egyptians* gave a mysterious Reason for the Obscenity of them.

(35) *Dionys.* lib. iv. p. 79, 80.

(36) Lib. ii. c. 49. and *Diod. Sic.* lib. i. p. 87.

(37) Lib. ii. p. 79. *Diod. Sic.* lib. iv. p. 271.

(38) *Apollod.* lib. ii. p. 78. also lib. i. p. 45. and *Diod. Sic.* lib. iv. p. 271.

(39) *Herodot.* lib. ii. c. 49. *Apollod.* lib. ii. p. 79. *Diod. Sic.* lib. iv. p. 271.

cured the Daughters of *Prætus* of their Madness; his Institution of the Mysteries of the *Egyptian Dionysus*, might be about the Year before *Christ* 1350: and they continued to be celebrated in Honour of the *Egyptian Dionysus* or *Osiris*, till *Orpheus* (40) who had been initiated into them in *Egypt*, carried them to *Thebes*; and being a Friend to the *Cadmeans*, by whom he was kindly and honourably entertained, he transferred the Mysteries of *Osiris* to *Bacchus*, Son of *Semele*, the Daughter of *Cadmus*; and instituted the *Egyptian* Mysteries at *Thebes* in honour of the Son of *Semele*, as being the *Dionysus* who was Son of *Jupiter*. He used the Rites of the (41) *Egyptian* Mysteries with some Variation, and added others to them: and hence it came to pass, that the *Egyptian* History of *Dionysus*, who was *Osiris*, was ascribed to the *Greek* (42) *Bacchus*, called *Dionysus* also, who lived many Centuries after the other.

The Mysteries of the *Greek Dionysus*, or *Bacchus*, were called *Trieterica*; and this was said to be in memory of his (43) three Years Expedition into *India*.

(40) Diod. Sic. lib. i. p. 20.

(41) Idem, lib. iii. p. 199.

(42) *Bacchus* (Βάκχος) is a *Phœnician* Word, which *Hesychius* explains by Κλαυθμός, Lamentation; and seems to be derived from the Lamentation used in the Mysteries of *Osiris*: hence in *Ezech.* c. viii. 14. Women are represented weeping, or making Lamentation (which is expressed by *Mebaccoth*) for *Tamuz*, i. e. *Osiris*. So that *Bacchus* is derived from the *Phœnician* or *Hebrew* *Baca*.

(43) Τὴς μὲν Βοιωτῶν—δορυμνημονόουρας τῆς καὶ τῶν Ἰνδικῶν τελευτίας [τελετῆς χρόνων] καὶ ἀδελφαί τας τελετῆρας θυσίας Διονύσου. Diod. Sic. lib. iv. p. 211. also lib. iii. p. 199. *Virgil* describes them;

—qualis commotis excita sacris

Thyas, ubi audito stimulant trieterica Baccho

Orgia, nocturnusque vocat clamore Cithæron. *Æn.* iv. v. 301, etc.

And *Lucan* mentions them;

Mons Phœbo Bromioque facer, cui numine misto

Delphica Thebanæ referunt Trieterica Bacchæ. Lib. v. v. 73, 74.

Censorinus observes, that the *Trieteric* Mysteries of *Bacchus* were celebrated every other Year; and notwithstanding were called *Trieterica*. The intervening Year was reckoned the second, and so the next Return was the third Year; the Festival Years being reckoned inclusive. His Words are; tempus τελετῆρας appellabant, quod tertio quoque anno interkalabatur, quam-

These *Bacchic* Mysteries were celebrated with a great deal of Enthusiasm, Revelling, and Obscenity, so that the Priests and Poets were forced to allegorize them into natural Causes and Productions; and the initiated were laid under a solemn (44) Oath of Secrecy; and it was Death to divulge them.

The Mysteries of *Isis* were first carried out of *Egypt* into *Argos* by the Daughters of *Danaus*, in the Year before *Christ* 1486, who, as (45) *Herodotus* relates, instructed the *Pelasgic* Women in them. But the *Pelasgi* being some Years after driven out of *Peloponnesse* by the *Dores*, Descendants of *Deucalion*, these Mysteries were discontinued every where in *Peloponnesse*, but amongst the *Arcadian Pelasgi*, who remained there: and had not been expelled the Country by the *Dores*. These Mysteries were afterwards celebrated at *Eleufis*, in honour of *Ceres*, and were called *Thefminophoria*, as appears from (46) *Herodotus* and *Apollodorus*. But they were different from the *Eleufinian* Mysteries of *Ceres* properly so called, which had different Rites, and were celebrated at a different Season.

The Occasion of the *Eleufinian* Mysteries is differently related. The Account which the *Greek* Mythologists give is, that *Ceres* went with her Daughter *Proferpine* into *Sicily*, and taught the Inhabitants the Art of Tillage and sowing Bread-Corn, on which Account the Island was consecrated to her and *Proferpine*. A *Sicilian* Prince,

vis biennii circuitus et revera διελθεις εσση, unde mysteria quæ Libero patri alternis fiunt annis, trieterica a poetis dicuntur. De D. Nat. c. xviii. But instead of the Word interkalabatur, the old Edition, 1524, has more rightly redibat; and this Reading is confirmed by what follows. This Observation of *Censorinus* shews the Error of ancient and modern Commentators, who make the *Trieteric* Mysteries of *Bacchus* to be celebrated every third Year only, by an Intervention of two Years.

(44) Cum ignotis hominibus Orpheus sacrorum cæremonias aperiret, nihil aliud ab iis quos initiabant, in primo vestibulo, nisi jurisjurandi necessitatem et cum terribili quadam auctoritate religionis exegit, ne profanis auribus inventæ ac compositæ religionis secreta proderentur. Jul. Firm. Mathes. lib. vii. Præfat. p. 193. The *Athenians*, by a Law, made it Death to divulge the Mysteries: τὸν ἐξαπὸντα τὰ μυστήρια τεθνάναι. Pet. leg. Attic. p. 2. See his Notes, p. 29, etc.

(45) Lib. ii. c. 171.

(46) Ibid. Apollod. lib. i. p. 14. Diod. Sic. lib. i. p. 13.

who

who reigned about *Syracuse*, and was called (47) *Aidoneus*, the Name of the God *Pluto*, seeing *Proserpine* gathering Flowers in the pleasant Plain of *Enna*, fell in Love with the beautiful Virgin, and carried her off into a Cave ; on which account she was reported to be taken into Hades, and made Queen of the infernal Regions. Her Mother *Ceres* searched for her Day and Night in vain : and amongst other Countries whither she went to seek her, she came to *Eleusis*, a City of *Attica* ; and being there kindly received by (48) *Celeus*, who ruled in the City, and his Son *Triptolemus*, and *Eumolpus*, who had come thither from *Thrace*, she instructed them in the Tillage of Wheat and Barley ; and taught them how to sow them. Afterwards she sent *Triptolemus* in a long Vessel with (49) Oars, which the Poets (50) and Mythologists called a Chariot drawn with winged Serpents, to communicate it to other Countries. These Transactions are related by *Eusebius* to have happened in the thirty-second Year of *Pandion* King of *Athens*, and the nineteenth of *Lynceus* at *Argos* ; and by his Reckoning, in the Year before *Christ* 1404. *Apollodorus* (51) places the coming of *Ceres* into *Attica* in the Reign of *Pandion* : and *Tatian* (52) and *Clemens* of *Alexandria* from him, place the Rapture of *Proserpine*, and the building of the Temple at *Eleusis*,

(47) Hesiod. Theogon. alii. See Cic. in Verrem. lib. iv. p. 263, etc. edit. Græv. compare Diod. Sic. lib. v. init.

(48) Πρὸς Κελεὸν ἐλθῶσα τὸν βασιλεύοντα τότε Ελευσινίων. Apollod. lib. i. p. 14. lib. iii. p. 227. In a Fragment of an Hymn to *Ceres*, ascribed to *Homer*, she is said to have taught the Celebration of her Mysteries to *Triptolemus*, *Diocles*, *Eumolpus*, and *Celeus* :

Δείξεν Τριπτολέμῳ τε Διοκλεῖ τε πλεξίππῳ

Ευμόλπῳ τε βίῃ, Κελεῷ δ' ἡγήτορα λαῶν

Δρησμοσώλῳ ἱερῶν, καὶ ἐπέφεραδεν ὄργια παῶσιν. Apud Pausan. Corinth.

p. 57.

(49) Eleusine *Celeus* regnavit coævus *Triptolemo*, quem *Philochorus* ait longa navi ad urbes accedentem distribuisse frumenta, et ob id dedisse suspiciones quod navis ejus serpens pennatus fuerit. Euseb. Chron. num. 611.

(50) Apollod. lib. i. p. 15. Orph. Hymn. in Cer.

(51) Lib. iii. p. 227.

(52) Orat. cont. Græc. sub. fin. Clem. Alex. Strom. i. p. 321.

and:

and the Tillage of Corn by *Triptolemus* in the Reign of *Lynceus*; and this will agree with all other Accounts.

But *Eusebius*, either from *Philochorus* or other Authors, places the Rapture of *Proserpine* in the first of *Eretheus* King of *Athens*, who, by his reckoning, began to reign in the Year before *Christ* 1395; and, according to the Manuscripts of *Pontacus*, he placed the Institution of the Mysteries in the twelfth of *Eretheus*, and in the Year before *Christ* 1384. And in this very Year the *Parian* Marbles relate the coming of *Ceres* to *Athens*, and planting Corn, and sending it out by *Triptolemus* Son of *Celeus* to other Countries. And they add under the same Year, that *Triptolemus* sowed it in *Raria*, a Field of *Eleufis* so called.

The Editor of the Marbles has put this Epoch three Years lower, and changed the Number (II) which is *five*, into II. *i.e. two*, supposing that the same Number or Epoch would not be repeated. But as it is probable that the first Corn was sown at *Eleufis*, before any was carried out to other Countries, contrary to the Supposition of the learned Editor, this is a good Reason to conclude, that the Number is right as it appears in the Marble: and to confirm that it is so, *Pausanias* (53) saies, that the first Corn sown by *Triptolemus* was in the Field *Raria*, in Memory of which, the first Cakes, which were offered to *Ceres* in the Sacrifices, were made of the Flour of the Barley which grew there.

It is therefore most probable, that the Rapture of *Proserpine* happened in the Reign of *Pandion*, Father of *Eretheus*; but that the Mysteries of *Ceres* were instituted, and the Temple of *Eleufis*, where they were celebrated, was built by the (54) *Athenians*, about the last Year of *Lynceus*, and the twelfth of the Reign of *Eretheus*, and the Year before *Christ* 1384.

The *Egyptians* gave a very different Account of the *Eleufinian* Mysteries from that of the *Greeks*; and less fabulous. They related,

(53) Τὸ δὲ πεδίον τὸ 'Ραρίον σπαρῶναι πρῶτον λέγουσι, καὶ πρῶτον αὐξῆσαι καρπὸν καὶ ἀφ' οὗ τῆτο ἔλαϊς ἐξ αὐτῆς χρῆσθαι σφίσι καὶ ποιῆσαι πέμματα ἐς τὰς θυσίας καθέστηκεν· ἐν αὐτῇ ἄλλως καλεσμένη Τριπτολέμῃ καὶ βαμὸς δέικνυται. Attic. p. 36.

(54) Aristot. tom. i. de Mirabil. lib. p. 1164.

that

that *Eretheus* was an (55) *Egyptian*, but allied to the *Athenians*: and that in time of a general Dearth for want of Rain, he carried a great Quantity of Corn out of *Egypt* to *Athens*, by which he preserved the Lives of the Citizens, who thereupon chose him King. He afterwards (56) instituted the Mysteries of *Ceres* at *Eleusis*, after the manner of those of the *Egyptian Isis*: whence it was said, that *Ceres* went into *Attica*. And the *Athenians* owned, that in the Reign of *Eretheus* there was a Dearth in *Attica* for want of Rain; and that *Ceres* came thither and supplied them with Corn: that is, they were supplied from *Egypt*. This seems to be the Truth contained in the Fable concerning *Ceres*, and the Mysteries instituted for her Worship at *Eleusis*. For it cannot be supposed that the *Athenians* at this Time were ignorant of sowing Corn. Had they not known it before the Reign of *Cecrops* [as they probably did from the *Phœnician Pelasgi*, who had lived in *Attica* long before he came thither, and knew the Use of Bread-Corn and sowing it, which was the Profession of the *Cabiri*, from whom they descended, who were Husbandmen] they must have been taught it by *Cecrops* who came from *Egypt*, where the Use of Bread-Corn and sowing it was cultivated, and had been known many Centuries before. But the *Athenian Ceres* being no other than the *Egyptian Isis*, whose Mysteries were then first instituted in *Attica*; and at the same time a Supply of Corn brought from *Egypt* in a Time of Famine, this very probably gave Occasion to the Poets to feign that *Ceres* then came into *Attica*, and taught the Art of sowing Corn, which was represented in her Mysteries.

That the *Eleusinian* Mysteries, the *greater*, and the *Theismophoria*, came from *Egypt* may be concluded, from the Similitude of them to those of *Isis*. For in the one the Priests and Initiated went about

(55) The *Attic* Writers deny his being an *Egyptian*, and make him a Native of *Attica*, and Son of *Pandion*, a preceding King. But neither *Homer* nor *Herodotus* knew any thing of his *Athenian* Descent; and both suppose him to be *terrigena*, or of an unknown Original. Hom. Il. B. v. 548. Herodot. lib. viii. c. 55.

(56) Diod. Sic. lib. i. p. 25.

with lighted Torches and Lamps seeking for *Proserpine*, as in the other for *Osiris*, weeping and making great Lamentations. They also carried about Baskets of Wheat and Barley, in Memory and Honour of *Ceres* as the Inventor of them; as was done in the Celebration of the Mysteries of *Isis*; and made Representations of the primitive Way of living on Herbs and Roots, before the sowing of Bread-Corn was known.

That *Celeus*, *Triptolemus* and *Eumolpus* were initiated at the Institution of the *Eleusinian* Mysteries, appears from the before-cited Hymn of *Homer*, and from *Apollodorus*: and as, by the Account of *Apollodorus* [lib. iii. p. 232.] *Eumolpus* after his Initiation went from *Eleusis*, and reigned in *Thrace*, till he was sent for by the *Eleusinians* to assist them against the *Athenians*, with whom they were at War about the Mysteries, we may infer, that he did not at first preside in the Mysteries: and it is more probable, that *Triptolemus* was the first *Hierophant*, and that his Sisters celebrated the Mysteries.

They were celebrated without any Dispute or Quarrel for about thirty-eight Years; and then a War broke out between the *Eleusinians* and *Athenians*; the *Eleusinians* seem not only to have claimed the Mysteries to themselves, but to have revolted from *Ereätheus*, to whom they were subject after the Death of *Celeus* and *Triptolemus*. They sent to *Eumolpus* to assist them, who came with an Army of *Thracians* (57) and possessed Part of *Attica*, as *Strabo* (58) intimates. The *Athenians* were assisted by *Ion*, Son of *Xuthus*, who reigned over the *Ægiales*, afterwards called *Achæans*, and came with an auxiliary Army out of *Peloponnesë*; and the *Athenians* made him their (59) General under *Ereätheus*. In the War *Ereätheus* (60) was slain, and also a Son of *Eumolpus*: and then it was agreed between the two Parties, that *Eumolpus* and the Daughters of *Celeus* should preside in

(57) Apollod. lib. iii. p. 232.

(58) Τὴν μὲν γὰρ Ἀττικὴν οἱ μὲν Ἐὐμόλπου Θεῶνες ἔχον. Geog. lib. vii. p. 494.

(59) Strab. lib. viii. p. 588. Pausan. Achaic. init. p. 206.

(60) Paus. Attic. p. 36. who saies, that *Eumolpus* came from *Thrace*. And *Lucian* calls him a *Thracian*.

the Celebration of the Mysteries; and that in all other Things the *Eleusinians* should be subject to the *Athenians*.

This War is mentioned by (61) *Thucydides*, and other ancient Writers, cited by *Meursius* in his *Attic Readings* [lib. vi. c. 21]. To which we may add *Plato* (62), who mentions *Eumolpus* as having invaded *Attica*.

This War was also in the Reign of *Prætus* King of *Argos*, as *Tatian* and *Clemens Alexandrinus* have observed, and it ended in the Year before *Christ* 1345.

Musæus, the Father of *Eumolpus*, wrote a Poem on the Rapture of *Proserpine*, and the Travels of *Ceres* to seek her; and the fabulous History of receiving Corn from *Attica*, which he published ten Years after the Institution of the Mysteries, as the Marbles acquaint us, and in the Year before *Christ* 1374.

After his Son *Eumolpus* had brought an Army into *Attica*, he took Possession of *Eleufis*, and seized upon the Temple of *Ceres*, and celebrated the Mysteries, and there published the Poem of his Father (63) *Musæus* [to be sung in the Celebration of the Mysteries] as the Marbles intimate (Epoch 15), in the Reign of *Ereclheus*, or *Erictheus* as they call him. This was in the last Year of the Reign of *Ereclheus*. After the War was ended, the Temple and Mysteries were by Treaty given to *Eumolpus* and the Daughters of *Celeus*; and his Family were to be the Hierophants and Presidents of the Mysteries, and the female Descendants of *Celeus* were to be the Priestesses, in the Celebration of them. After *Eumolpus* was Hierophant, and King of the Mysteries at *Eleufis*, he wrote a Poem (64) of three

(61) Lib. ii. p. 108.

(62) In *Menexeno*, p. 239. *Serran.* tom. ii.

(63) Ἀθλωαῖοι—ἴσασι Τελπύλεμον τὸν Κελεὺς πρῶτον σπείρειν καὶ πρὶν ἡμεῶν ἐπὶ τῷ ἀδελφῇ Μυσαίᾳ μὲν (εἰ δὲ Μυσαίᾳ καὶ ταῦτα). *Paul.* *Attic.* p. 13.

(64) Εὐμόλπου—ὁδὸς Μυσαίᾳ τὴν ποιεῖν—ἐγχεῖν τελευτᾶς Διμήτριον, καὶ τὴν αἰς Κελεὸν ἀφίξιν, καὶ τὴν τῶν μυσηρίων παρὰ δόσιν τὴν ταῖς θυγατέρας αὐτοῦ ἱερὰς, ἐπὶ τὰ πάντα τελεχίλια. *Suid.* voc. Ἐυμόλπου. And that *Eumolpus* was Son of *Musæus* seems probable, not only from the Marbles (Epoch. 15.) and *Suidas*; but *Porphyrus* is cited by *Proclus*, saying, that the Family of those who presided in the *Eleusinian* Mysteries, descended from *Musæus* the Son

thousand Verses, concerning the sacred Rites of *Ceres*, and her coming to *Celeus*, and her Mysteries being delivered to his Daughters.

Eumolpus, who presided in the *Eleusinian* Mysteries after the War with *Ereclheus* and the *Athenians*, was the (65) first of the Name, and was succeeded by his Son *Ceryx*. *Acesodorus* (66) said it was related, that *Eumolpus* was the Institutor of the *Eleusinian* Mysteries, which were celebrated every Year in Honour of *Ceres* and *Proserpine*; and this was the *Eumolpus*, who brought an Army of *Thracians* to assist the *Eleusini* in the War with *Ereclheus*. So he was evidently the first *Eumolpus*, and not the fifth in Descent from him, as the *Scholiast*, by Mistake, thought to be the Opinion of *Acesodorus*. But *Androtion* (67) fell into this Mistake, whose Words the *Scholiast* cites, viz. "That *Eumolpus* [*i. e.* the *Thracian*] did " not first institute the Initiation of the Mysteries; but *Eumolpus* " who was the fifth in Descent from him. For *Ceryx* was the Son " of *Eumolpus*, and had a Son called *Eumolpus*; and *Antiphemus* " was the Son of this *Eumolpus*; and *Musæus* the Poet was the Son of " *Antiphemus*; and the Son of *Musæus* was the *Eumolpus* who instituted the Mysteries and Rites of Initiation, and was the Hierophant." But it was a gross Mistake, to make the third *Eumolpus*,

of *Selene* (as *Plato* also called him), *ὑπὸ Μυσαίων τῷ Σεληνιακῷ τὸ γένος τοῖς ἐν Ἐλδσίῳ τῶν μυστηρίων ἡγεμενίοις εἶναι φησι*. *Proc.* in *Plat. Timæum*, p. 51. And all agree that *Eumolpus* was the first Hierophant, and that the Office and Dignity descended to his Family. *Hesychius* observes, *Εὐμολπίδαι ὑπὸ Εὐμόλπου ἐκαλεῖτο τῷ πρώτῳ ἱεροφάντῃσαν*. πολλοὶ δὲ γεγονάσιν ὁμώνυμοι Εὐμόλποι. in voc. and *Suidas* saies, *Εὐμολπίδαι γένος δὲ τῷ Θεῷ, ὃς καὶ τὴν μύησιν εὗρεν*. in voc. *Lucian* writes, *τῷ τὴν τελετὴν αὐτοῖς (Ἀθλιωαίοις) καλεσθεσάμενος Εὐμόλπου Θεῷ ὄντι*. *Demonact.*

(65) See the following Note.

(66) *Καλοῖνται δὲ τὴν Ἐλδσίαν ἱσοῦσι πρῶτον μὲν τὰς αὐτόχθονας, ἔτα Θεῶν τὰς μετ' Εὐμόλπου παρθραμενίας πρὸς βοήθειαν εἰς τὸν κατ' Ἐρεχθέως πόλεμον· τινὲς δὲ φασὶ καὶ τὸν Εὐμόλπον εὗρεν τὴν μύησιν τὴν σωλεχμενίαν κατ' ἐνιαυτὸν ἐν Ἐλδσίῳ Διμήτηι καὶ Κόρηι*. *Acesod.* apud *Schol. Sophoc.* in *Oedip. Colon.* p. 121.

(67) *Αὐτοῖσι μὲν ἐν γένει δὲ τὸν Εὐμόλπον εὗρεν τὴν μύησιν, ἀλλ' ὅτι τὰς Εὐμόλπον πέμπτον γεγονότα· Εὐμόλπου δὲ γένος Κήρυκα· τῷ δὲ Εὐμόλπον· τῷ δὲ Ἀντίφημον· τῷ δὲ Μυσαίων τὸν ποιητὴν· τῷ δὲ Εὐμόλπον τὸν καλεσθέντα τὴν μύησιν καὶ ἱεροφάντην γεγονότα*. *Ibid.* This Mistake is followed by the learned Author of the Notes on the Marbles, p. 184. and by *Tzetzes*, *Com. in Lycoph.* § 1327.

who

who was the fifth in Descent after the first *Eumolpus*, to be the Institutor of the *Eleusinian* Mysteries, which all agreed were instituted in the Reign of *Eretheus* and *Celeus*. There was no less than the Term of 150 Years between the first and the last *Eumolpus*: and the Error of confounding them was owing to the Institution of the *lesser* Mysteries by the *Eleusinians* [when the last *Eumolpus* was Hierophant] in order to initiate the *Theban Hercules*, because none but (68) *Natives* of *Attica*, or such as were naturalized, might then be initiated into the first Mysteries of *Eleusis*, which were for distinction called the *greater*: and therefore he was made the adopted Son of *Pylus*, and then initiated by *Eumolpus*.

But these *lesser* Mysteries, celebrated chiefly in Honour of *Proserpine*, were not instituted in the Reign of *Eretheus*, but in the Reign (69) of *Ægeus*, and about the Year before *Christ* 1250, and not at *Eleusis*, but at (70) *Agræ*, near the River *Ilissus*.

(68) Ἦλθε (Ἡρακλῆς) πρὸς Εὐμόλπον εἰς Ελευσίνα βεβλόμενον μνηθῆναι ἦν δ' ἐκ ἐξόντων τότε μνηστῶν δι' ὃ γίνεσθαι Πυλὸν θεὸς υἱός, καὶ παραγινόμενον ἐμνῆτο. Eustath. Comment. in Homer. Il. O. v. 378. ex Apollodoro. But the latter Part of the Words is corruptly read in Apollodorus, viz. θεῶν instead of θεός. lib. ii. p. 121. See also Meurs. Eleusin. c. xix.

(69) Αφ' ἧς καθάρσια ἐγγέλλο Ἀθλῶσι, καὶ Ἡρακλῆς ἐμνήθη ἐν Ἀγροῖς πρῶτον, καὶ ἐδῶ ἐποιήθη ἔτη χ..... βασιλεύοντι Ἀθλῶσιν Αἰγέως. Marm. Oxon, Ep. xix.

(70) In this the Ancients agree with the Marble, cited in the foregoing Note. Ἀγρὴ καὶ Ἀγρὰ χωρίον ἐστὶ τῆς Ἀττικῆς, ἐν ᾧ τὰ μικρὰ μυστήρια ὁπλίσσεται μίμημα τῶν περὶ τὸν Διόνυσον, ἐν ᾧ λέγεται καὶ τὸν Ἡρακλέα μεμνηστῶν. Steph. voc. Hence we read, that *Bacchus* or *Dionysus* was invoked in these Mysteries: and from this *Agros*, every Place that was out of the Bounds of Cities was called *Agros*, a Field. Eustathius notes; πρὸς τῷ Ἰλισῶ Ἀγρὴ καὶ Ἀγρὰ, ἧ τὰ μικρὰ τῆς Δήμης ἡγήτο, Φησί, μυστήρια. Comment. in Il. B. p. 273. παρὰ τὸν Ἰλισόν, ἧ τὸν καθαρὸν τελεῖσι τοῖς ἐλάττοις μυστήρις. Polyæn. Strategem. lib. v. c. 17. And that the lesser Mysteries were instituted for *Hercules*, is intimated in the Marble above cited, Not. 69. Tzetzes tells us this very plainly: ἐμνήθη ἐν Ελευσίνῃ τὰ δι' αὐτὸν [Ἡρακλέα] λεγόμενα μικρὰ. θεῶν δ' ἢ καὶ τὸν κοινὸν ὀνομάζοντες Ἡρακλέα θεοποιῶσιν οἱ Ελευσίνιοι ἐπ' αὐτῷ τὰ μικρὰ ἐποιήσαντο μυστήρια. Comment. in Lycoph. ad v. 1327. And the Scholiast, on the *Plutus* of *Aristophanes*, gives a particular Account both of the *greater* and *lesser* Mysteries: μυστήρια δ' δύο τελεῖται τῷ ἐνιαυτῷ Δήμῃ καὶ πόλει, τὰ μικρὰ καὶ τὰ μεγάλα· καὶ ἐστὶ τὰ μικρὰ ὡς περὶ προκαθάρσις καὶ προαγνόσις τῶν μεγάλων — μεγάλα καὶ μικρὰ μυστήρια ἐτελεῖτο ἐν Ελευσίνῃ τῆς Ἀττικῆς· μὴ ὅλων δ' ἀλλὰ πρῶτον μικρῶν, ἐλθόντων Ἡρακλέους καὶ θεῶν μνηθῆναι, ἐπειδὴ νέμονται Ἀθλασίοις μηδὲν ἄλλο μυστῆρ.

All the Ancients agreed, that the *lesser* Mysteries were instituted for the sake of *Hercules*, and to qualify him to be admitted into the *greater*, as soon as he was adopted and naturalized, and underwent a Purgation for killing the Centaur; all this was done at the *lesser* Mysteries, which were a Preparative for Initiation into the *greater*, into which *Hercules* was admitted. *Castor* and *Pollux* were also naturalized at (71) *Athens*, being adopted by *Aphidnus* before they were admitted into the *Eleusinian* Mysteries; and these were said to be the first who, being *Strangers*, partook of them. Afterwards they were common for all (72) *Greeks*, whether *Athenians* or not.

Hercules was the first Foreigner who was initiated into the *Eleusinian* Mysteries, unless it be true what *Plato*, or the Author of the *Axiochus*, or Dialogue concerning Death, saies, that *Bacchus* (73)

αἰδεσθέντες τὴν αὐτῆς ἀρετὴν, καὶ ὅτι φίλον τε ἰὼν τῆς πόλεως καὶ υἱὸς τῷ Διὶ, ἐποίησαν μικρὰ μυστήρια ἐν οἷς αὐτὸν ἐμύησαν ἥσαν δὲ τὰ μὲν μεγάλα Δήμητρος, τὰ δὲ μικρὰ Περσεφόνης τῆς αὐτῆς θυγατρὸς. Schol. in \S 846. The lesser Mysteries being said by *Tzetzes*, and the *Scholiast* on *Aristophanes*, to be celebrated at *Eleusis*, is either an Error in these Commentators, or else they meant only, that they were celebrated by the *Eleusinians*, or in their Territory, *Agræ*, where they were celebrated, belonging to *Eleusis*. But they ought to have been precise, if they knew the Place. The *Scholiast* of *Aristophanes*, in another Place, saies, that *Hercules* was initiated into the lesser Mysteries at *Melite*, a Village of *Attica*; and that he had a Temple there. Schol. in *Ran.* \S 504. The Mistake of the *Scholiast* arose from *Hercules* having a Temple erected to him at *Melite*, whence he thought he was initiated there. But the Temple at *Melite* was built many Years after *Hercules* was initiated into the lesser Mysteries at *Agræ*, where he had a Temple. That at *Melite* was dedicated to him after his Death and Deification, the latter of which was in the Year before *Christ* 1202. This Temple was dedicated to *Hercules* [Ἀλεξικάκῳ] the Saviour, as *Hesychius* saies, voc. ἐκμελίτης, which ought to be read ἐκ Μελίδης, as it is in *Aristoph.* *βαλρυχ.* \S 504. This is *Hesychius's* own Mistake, as appears from the Word being added under the Letter E.

(71) *Plutarc.* *Thef.* *Aristides* in his *Eleusinia* saies, μνηθῆναι δὲ ξένων πρώτους, Ἡρακλέα καὶ Διοσκῶντα. p. 450.

(72) *Hippocrates* was admitted by a Decree of the Senate of *Athens*; δεδόκηται τῷ δήμῳ μνῆσαι αὐτὸν τὰ μυστήρια τὰ μεγάλα δημοσίᾳ, καθάπερ Ἡρακλέα τὸν Διός. *Apud* *Meurf.* *Eleusin.* p. 53. See the Notes following.

(73) Καὶ τὸς πρὸ Ἡρακλέα τε καὶ Διόνυσον καλόντας ἐς αὐτὰ πρότερον λόγον ἐνθάδε μνηθῆναι καὶ τὸ θάψασθαι τῆς ἐκείσε πορείας παρὰ τῆς Ἐλευσινίας ἐναύσαδαι. p. 371. tom. iii. *Serran.* All the Editions of *Plato* have Διόνυσον; but as

was

was related to have been initiated into them; who lived above a Century before *Hercules* was born; and at the Time of the Institution of them.

Petavius (74) has proved at large against *Scaliger*, whom *Prideaux* followed in the Mistake [Notes on the Marbles, p. 184.] that the greater as well as the lesser Mysteries were celebrated annually; and the Thing is very evident from the concurring Testimonies of the most ancient Writers. *Herodotus* (75) and *Isocrates* are sufficient to put the Matter out of Dispute. *Isocrates* speaking of the *Eleusinian* Mysteries communicated to the *Athenians* by *Ceres*, saies, that the City of *Athens*, out of Piety and Regard to the Good of Mankind, communicated them to all every Year.

Herodotus saies, the *Athenians* celebrated these Mysteries every Year to *Ceres* and *Proserpine*, and any *Greek* that would, might be initiated into them. This shews, that though at first these Mysteries were communicated to none but Natives of *Attica*, unless naturalized by being adopted into an *Athenian* Family, afterwards they were open to all who were thought to be qualified to receive them.

Castor and *Pollux* were initiated about the same Time with *Hercules*: and it became a Custom afterwards for the *Women*, who celebrated the Mysteries, to swear (76) by their Names; and in

we no where else read, that I know of, that *Bacchus* was initiated into the *Eleusinian* Mysteries; and several ancient Writers relate, that *Hercules*, *Castor*, and *Pollux*, called *Διοσκύρως*, were initiated, and that they also were the first who were initiated, I would read *Διοσκύρως*, instead of *Διόνυσον*. *Aristides* in his *Eleusinia*, cited above, saies, *μνηθῶμαι ὃ ξένων πρώτους Ἡρόκλεια καὶ Διοσκύρως*.

(74) Not. ad Themist. Orat. xii. p. 649—657.

(75) Ὦν ἔλαβεν ἅπασιν μετέδωκε, καὶ τὰ μὲν ἔτι καὶ νῦν καθ' ἑκάστην ἐνιαυτὸν δείκνυμι. Panegy. p. 79.

Τῶ δ' ὁρτῶ τούτῳ ἄγχοι Ἀθηνᾶοι ἀνὰ πάντα ἔτεα τῇ μῆρὶ καὶ τῇ κόρῃ, καὶ αὐτέων τε ὁ βεβλόμενος καὶ τῶν ἄλλων Ἑλλήων μνῆται. Herodot. lib. viii. c. 65. Annua Festa. Ovid. Metamor. x. v. 431.

(76) M. Varro asseverat antiquissimos viros neque per Castorem neque per Pollucem dejurare solitos: sed id jusjurandum fuisse tantum feminarum ex initiis Eleusiniis acceptum. Apud A. Gell. Noct. Attic. lib. xi. c. 6.

Imitation of them this Oath was common amongst the Men also.

It was allowed only to *Women* (77) to perform the Rites of the *Eleusinian* Mysteries; who were carried to *Eleusis* in (78) Wag-gons, drawn very slowly, to represent the carrying in of Corn at the Time of Harvest; and as they went they used rude and (79) filthy Speeches to one another, which was a Part of the Ceremony.

The *Sicilians*, who instituted the Mysteries of *Ceres* and *Proserpine* before the *Athenians*, as *Diodorus Siculus* (80) relates, celebrated those of *Proserpine* at the Time of Harvest, when the Corn was full ripe; and those of *Ceres* after, at *Seed-time*, which lasted *ten Days*, and were celebrated with the greatest Solemnity and Splendor, with a Representation of the primitive Way of living before Bread-Corn was invented or sown.

The *Eleusinian* called the *greater* Mysteries were solemnized about the Autumnal Equinox, in the *Attic* Month *Boëdromion*, which corresponded to the *Roman* (81) *September*; and the Celebration

(77) *Cicero* tells us; aditus in id sacrum (i. e. Cereris) non est viris. Sacra per mulieres et virgines confici solent. In Ver. lib. iv. c. 45. Again, Sacra Cereris summa majores nostri religione confici cæremoniaque voluerunt: quæ cum essent assumpta de Græcia, et per Græcas semper curata sunt sacerdotes, etc. Orat. pro L. Cornel. Balbo, c. 24. *Ovid* writes,

Festa piæ Cereris celebrabant annua matres. *Metamorph.* lib. x. v. 431. See *Salmas.* Exercitat. *Plin.* in Sol. p. 751.

(78) Tardaque Eleusinæ matris volventia plaustra. *Virg. Geor.* lib. i. v. 163.

(79) Αἱ γὰρ τῶν Ἀθηναίων γυναικες ὑπὲρ ἀμαξῶν ὀχευόμεναι εἰς τὰ μεγάλα Ἐλευσίνια ἀπήρχοντο, ὡς ὑπὲρ ἀμαξῶν ἐν ὀχευόμεναι αὐτῶν, ἐπὰν εἰς Ἐλευσίνια βαδίζουσιν εἰς τὰ μεγάλα μυστήρια, καὶ λοιδόρουσάν τινας ἐν τῇ ὁδῷ—ἐθῆ γὰρ ἰὼ αὐτοῖς τῆτο. Schol. in *Aristoph.* *Plut.* v. 1015. A Reason of this filthy Discourse is given in *Apollodorus*, lib. i. p. 14. and *Nicand. Alexipharm.* v. 129—132. *Clem. Alex.* Cohort. ad Gent. p. 13. *Diod. Sic.* lib. v. p. 289.

(80) Οἱ δὲ καὶ τὴν Σικελίαν ἀπὸ τῆς Δήμητρος καὶ κόρης πρὸς αὐτὰς οἰκειότητι παρῶτοί τῃς ὁρέσεως τῆς σίτης μετὰ λαβύλλας ἐκατέρωθεν τῶν θεῶν κατέδειξαν θυσίας καὶ πανηγύρεις, ἐπὶ αὐταῖς ποιεῖσάν τας, καὶ τῷ χρόνῳ ἀποσημαίναντες τὰς δοθείσας δωρεάς. Τῆς μὲν γὰρ κόρης τὴν καλαγωγίαν ἐποίησαντο πρὸς τὸν καιρὸν ἐν ᾧ τὸν τῆς σίτης καρπὸν τελεσιουργῶς συνέβαινε—τῆς δὲ Δήμητρος τὸν καιρὸν τῆς θυσίας προέκριναν, ἐν ᾧ τὴν ἀρχὴν ὁ σπόρος τῆς σίτης λαμβάνει. ὑπὲρ δὲ ἡμέρας δέκα πανηγυρίαν ἄγουσιν ἐπὶ αὐτῶν τῆς θεᾶς ταύτης. τῇ τε λαμπρότητι τῆς παρεσκευῆς μεγαλοπρεπεστάτῳ, καὶ τῇ ἀσκητικῇ μιμνήσκοντες τὸν ἀρχαῖον βίον. Lib. v. p. 288, 289.

(81) Ὅστις καιρὸς ἐν Ῥώμῃ μὲν ὁ καλέμενος μὲν Σεπτέμβριος ἐστίν· ἐν Περγάμῳ δὲ of

of them began at the *Full Moon*, the Moon being one of the mystical Appellations of *Ceres*, who was *Isis*. *Plutarch* (82) is very express as to the Month; and *Demosthenes* (83) supposes this to be the Month when they were celebrated. And so the Emperor *Julian* tells us.

That these Mysteries began at the *Full Moon* appears from *Plutarch*, who relates, that there happened an (84) Eclipse of the Moon at the Beginning of the Mysteries, and eleven Days before *Alexander* obtained his Victory over the *Persians*. If this was the first Day of the Mysteries, as *Plutarch* intimates, they must begin at the fifteenth or Full Moon; for all the *Attic* Months were regulated by the Moon, and not by the Sun. And this is evident from another Passage of *Plutarch*. He said in the Place above, that the Battle between *Alexander* and *Darius* happened eleven Days after an Eclipse of the Moon in the Month *Boëdromion*, at the Beginning of the *Athenian* Mysteries: and in *Camillus* he saies, the Battle was fought the (85) fifth Day before Change, or next New Moon; so it was on the 26th; and if we deduct eleven Days, the Remainder is fifteen, which

παρ' ἡμῖν Ὑπερβερεῖαι, Ἀθλῶσι ἢ μυθήλαι. Galen. lib. iv. c. 8. de sanitate tuenda.

(82) Τὰ μικρὰ Ἀνθεστηριῶν ἐτελεῖτο, τὰ δὲ μεγάλα τῶν Βοηδρομιῶν. In Demet. p. 900.

(83) Βοηδρομιῶν τὰς τῶν μὲν μόγις μετὰ μυθήλαι, etc. Olynth. Orat. iii. p. 11. The Emperor *Julian* saies, Τὸν ἱσημερινὸν κύκλον ἢ θεὸς αὐτῇ (*Ceres*) καλενείμαλο· τελεῖται γὰρ παρὰ τὸν ζυγὸν Διοῦ καὶ κ' ἐν τῇ σελήνῃ καὶ ἀπορρήτα μυθήλαι. Καὶ τὸ εἰκότως γίνεσθαι· καὶ γὰρ καὶ ἀπὸ τῆς θεᾶς τελεοῦνται πάλιν.—δὲ γὰρ Ἀθλωαῖοι τῇ Διοῦ τελεῖσι τὰ μυθήλαι· αὐτὰ μὲν τῷ κελῷ τὰ μικρὰ φασὶ μυθήλαι· τὰ μεγάλα δὲ παρὰ τὰς χηλὰς οὐλοῦν. Orat. v. in Matrem Deorum, p. 173.

(84) Ἡ μὲν ἐν σελήνῃ τῶν Βοηδρομιῶν ἐξέλιπεν παρὰ τὴν τῶν μυθηλῶν τῶν Ἀθηνῶν ἀρχὴν· ἐνδεκάτῃ δὲ ἀπὸ τῆς ἐκλείψεως νυκτὶ, τῶν στρατοπέδων ἐν ὧν γεγονότων, etc. vit. Alex. p. 683. *Arrian* saies, τῆς σελήνης πρὸ πολὺ ἐκλίπης ἐξῆλθε. De Expedit. Alex. lib. iii. p. 170. and in the preceding Page he supposes it to have been in the Summer Season: so that his placing it afterwards in the Month *Pyaneption*, or *November*, must be a Mistake.

(85) Πέμπτῃ δὲ φθινόπῳ ἐν Ἀρβήλοισι Ἀθλωαῖοι, i. e. ἐνίκησαν. But he places the Victory more rightly at *Gaugamela*, Vit. Alex. p. 683, from *Eratosthenes*: where the Edition *Francos*. 1620, has corruptly Πανσαμήλοισι for Γαυγαμήλοισι. And *Gaugamela* was seventy-five Miles distant from *Arbela*. *Arrian*. lib. iii. p. 173.

was the Day of the lunar Eclipse, and the Beginning of the *Eleusinian* Mysteries.

Arrian (86) mentions the Eclipse of the Moon, which happened in the Month when *Alexander* obtained his Victory over *Darius* and the *Persians* at *Gaugamela*, and speaks of it as being a total Eclipse: but he places it in the Winter Month *Pyanepsion*, *November*; whereas by his own preceding Narration, the Battle was fought in the (87) Summer; so that the Account of *Plutarch* is most probable.

The Month *Boëdromion* was probably chosen for the Celebration of the *Eleusinian* Mysteries, because in that Month the War ended between the *Athenians* and *Eleusinians* [See Etymol. mag. voce *Βοηδρομιών*].

On the sixth Day of the *Eleusinian* Mysteries, or the twentieth Day of the Month, the *Orgia* of *Dionysus* (88) were celebrated, and

(86) *Exped. Alex. lib. iii. p. 170, 195.*

(87) *Ubi sup. p. 169.*

(88) This *Dionysus* or *Bacchus* was not the Son of *Semele*; but one who was older, and related to be the Son of *Jupiter* and *Ceres*; or, as others said, of *Jupiter* and *Proserpine*: and *Diodorus Siculus* calls him, the second *Dionysus* or *Bacchus*, lib. iii. p. 197. But these *Orgia* were afterwards claimed to the Greek *Bacchus*, Son of *Semele*. *Arrian* observes, καὶ Ἀθλωαῖοι Διόνυσον τὸν Διὸς καὶ κόρης σέβουσιν· ἄλλων τῶν Διόνυσον. καὶ ὁ Ἰακχὸς ὁ μουσικὸς τέτρω τῷ Διονύσῳ, ἔχει τῷ Θεῷ ἐπαδελφεῖν. *De Exped. Alex. lib. ii. p. 126.* The Day on which the *Iacchus* was exposed is in the *Schol. of Aristophanes* (ad *Ran. v. 326.*) called ἐγκὰς corruptly for εἰκάς, as *Meursius*, and others after him have fully proved. See *Not. Kuster. in loc. Schol. Plutarch* tells us, that the Mysteries of *Bacchus* were celebrated on the 20th Day of *Boëdromion*, on which they brought forth his Image. So the true Reading of the *Schol. of Aristophanes* is, μία τῶν μυστηρίων εἰκάς ἐστιν, ἐν ᾗ τὸν Ἰακχὸν ἐξάγῃσι, not ἐξάδῃσι, as the Editions have it. *Plutarch's* Words are, εἰκάδι ἢ φερεθὶ Βοηδρομιῶν εἰσ-ήλθῃ, μυστηρίων ἔλθῃ, ἐν ᾗ τὸν Ἰακχὸν ἐξ ἄστῃ Εὐδοσίναδε πέμπουσιν. *Plut. in Phocion.* And in *Camillus* he saies, μετὰ ταῦτα φερεθὶ Ἀθλωαῖοι Μακεδόνων ἐδέξαντο αὐτὸν τῷ εἰκάδι τῷ Βοηδρομιῶν ἢ τὸν μουσικὸν Ἰακχὸν ἐξάγῃσιν. And *Andocides*, in his Oration concerning Mysteries, p. 16, saies, ταῖς δ' εἰκάσι μυστηρίοις τέτοις—ἐνδείκνυσσιμε (sc. quomodo ostendunt) Ἰακχὸν. *Hesychius* also saies upon the Word, Ἰακχὸν, τὸν Διόνυσον, ἢ μίαν ἡμέραν τῶν μυστηρίων, ἐν ᾗ τὸν Ἰακχὸν ἐξάγῃσι. *Pausanias* tells us, that in the Temple of *Ceres* there is a Statue of *Bacchus* holding a Torch, *Attic. p. 2.* lastly, *Herodotus* mentions the singing of the μουσικὸς Ἰακχὸς at the *Eleusinian* Mysteries, lib. viii. c. 65.

his

his Image was carried about, holding a lighted Torch, and crowned with Myrtle, [Chor. Aristoph. Ran.] and attended with a Company carrying lighted Torches, singing and dancing, and making Acclamations to *Bacchus*, *Ceres* (89), and *Proserpine*.

In the twenty-first Day of the Month, which was the seventh of the Mysteries, Games were performed in Honour of *Ceres* and *Proserpine*; and the Victor was rewarded with a (90) *Basket of Barley*.

Aristides saies, in his *Panathenaica*, that the *Eleusinian Games* were the most ancient in *Greece*. But the *Athenaic* or *Panathenaic Games* were far (91) older. They were instituted by (92) *Eriethonius*, in the Year before *Christ* 1481, [Marm. Epoch. x.] or according to *Eusebius's* *Chronicon*, 1472. The Marbles intimate, that *Eriethonius* was the first who used Horses in a Chariot in *Greece*, which was done at the Institution of these Games; and *Eusebius* (93) saies, it was a Chariot with four Horses.

(89) The Hymns to *Ceres* and *Proserpine* were called *Iuli*, αἱ ᾗ Ἰελοὶ καλῶμεναι ὡδαὶ Δήμητρι καὶ Περσεφόνῃ. Athenæi Deipnos. lib. xiv. p. 619. See Animadv. Casaub. p. 563. See Hesych. voc. Ἰελοὶ. It was a Harvelt Song and sung by the initiated.

(90) The Author of the *Etymologicon magnum* saies, Ελδσίνια, ἐορτή, καὶ τοῖς νικῶσι τὰ Ελδσίνια ἄθλον ἐδίδδο. But he does not say what the Prize was, neither does *Suidas*, who both of them took what they say from *Hyperides's* Oration for *Calippus*. See Lex. Harpocrat. voce Ελδσίνια. But the old *Scholast* on *Pindar* [Olymp. Od. ix. ὕ 151.] saies, the Prize was *Barley*: ἀγεται ᾗ αὐτῷ (ἐν Ελδσίνοι) ἀγὼν Κόρης καὶ Δήμητρος, ὃς καλεῖται Ελδσίνια, καὶ ἐπαθλον κελεύει. See Schol. in Isthm. i. ὕ 81. And *Aristides*, in his *Eleusinia*, saies, μνησθῆναι τῶν ξένων πρώτους Ἡερκλέα καὶ Διοσκῆρην ἀγῶνά τε γυμνικὸν καὶ ἵππικόν Ελδσίνοι τῆς Αττικῆς, καὶ τὸ ἄθλον εἶναι τὸ καρεπὲς τὸ φανένον (i. e. ex frugibus recens natis) p. 450.

(91) Πρώτα μὲν τὰ Παναθηναῖα συνεστήθη, εἶτα τὰ Ελδσίνια. Phot. ex Heliadio Cod. cclxxix. p. 1590.

(92) Εριεθόνιος Παναθηναίους τοῖς πρώτοις χειμερινοῖς ἔμα ἐξέδξε, καὶ τὸν ἀγῶνα ἐδείκνυε. Marmor. Epoch. x. These Games were celebrated in the Spring, in the Month of *March*, as *Dionys. Halicarn.* tells us, in his *History of Numa*, p. 129. Τῶν Παναθηναίων τὴν ἐορτὴν συνεστήσατο. Apollod. lib. iii. p. 227. And *Hyginus* relates; Eum (Eriethonium) primo tempore adolescentiæ ludos Minervæ Panathenæa fecisse, et ipsum quadrigis concurrisse. Poet. Astronom. c. xiii. p. 378. See *Æl. var. Hist.* lib. iii. c. 28.

(93) Eriethonius primus quadrigam junxit in Græcia. See *Hygin. supra.*

There were two Sorts of these Games, the *lesser* and the *greater*, as (94) *Harpocratio* tells us, and from him *Suidas* and others relate. The *lesser* were celebrated *annually*, and the *greater* every (95) *fifth* Year: and as they were dedicated to *Minerva* (*Athene*) they were probably at first called *Athenæa*, and afterwards (in the Reign of *Theseus*, as *Pausanias* (96) was told) they were called *Panathenæa*.

Some pretended, that the first *Olympic* Games were prior to these, as *Pausanias* (97) observes; and were instituted in the Days of *Saturn* and *Jupiter*: and that the *Curetes* were the first who contended in the Race at them. But this Account will be considered hereafter. To return to the *Eleusinian* Mysteries.

The Number of Days in which these Mysteries were celebrated, is not any where mentioned, that I can find. *Meursius* thought they continued *nine* Days; but I think it more probable that they lasted *ten* Days: for *Diodorus Siculus* informs us, that the *Sicilians* celebrated the Mysteries of *Ceres* [which were the same with the *Eleusinian*, and gave Occasion to them] in the Month when Corn was sown, and continued them for (98) *ten* Days. And to this Festival of ten Days *Plato* alludes in his seventh Epistle. *Dionysius*, Tyrant of *Syracuse*, wanting a Pretence to expel *Plato* from his Lodge in the Royal Gardens, told him (99) *that the Women were*

And *Virgil* saies;

Primus Eriethonius currus et quatuor aufus
Jungere equos, rapidusque rotis insistere victor.

Geog. lib. iii. § 113, 114. See the Notes there.

(94) Διτὰ Παναθῶναια ἡγεῖο Αθῶνῃσι τὰ μὲν καθ' ἑκάστον ἐνιαυτὸν, τὰ δ' ἄλλὰ πενταετηρίδῃ, ἅπερ καὶ μεγάλα ἐκάλουν.—μικρὸν δ' ἐπὶ τῶν μεγάλων Παναθῶναιων ἡγάγετο τὴν ἑορτὴν ὁ Εὐρυχρόνιος ὁ Ἡφαίστος, καθὰ φησὶν Εὐκλείδης τε καὶ Ἀνδρόλιων, ἑκάτερος ἐν πρώτῃ Αἰθίδῃ. ἐπὶ τῇ δ' Αθῶναια ἐκαλεῖτο, ὡς δὲ δῆλωκεν Ἰσχυρὸς ἐν τελευτῇ τῶν Αἰθιδῶν. In voce Παναθῶναια. See Suid. in voc. and Wolf. ad Ifo-crati. Panathen. p. 399.

(95) *Herodotus* speaks of their being solemnized every *fifth* Year, lib. vi. c. 121. p. 371. and *Eustathius* in *Homer*, Il. B. Comment. p. 214. and *Harpocrat.* above.

(96) Τῷ τῷ αὐτῷ Αθῶναια ὀνομαζέμεν, Παναθῶναια δ' ἐκκλησίαι φασὶν εἶναι Θήσεως, etc. Arcad. p. 237. and *Harpocrat.* cited above.

(97) Arcad. p. 237.

(98) Lib. v. p. 289.

(99) Ὡς τὰς γυναῖκας ἐν τῷ κήπῳ, ἐν ᾧ καλεῖσθαι ἐγὼ, δεῖ θῆσαι θυρίαν τινα

to offer a ten Days Sacrifice in the Garden where he had his Apartment; and this was the annual Sacrifice offered to *Ceres*, which continued for ten Days.

The lesser Mysteries, in honour of *Proserpine*, were celebrated in Greece in the Spring Month, called *Anthesterion*, which corresponds to Part of February and Part of March, in the Julian Calendar. *Plutarch*, in his Life of *Demetrius* before cited, assures us of this. And in this Month the great *Dionysia*, or grand Festival of (1) *Bacchus* was celebrated.

Thucydides (2) saies, the *Dionysia* was celebrated on the twelfth Day of this Month. And this is intimated by (3) *Theophrastus*, who saies it was the Time for beginning to go to Sea, after the Celebration of the *Dionysia*: and it is well known, that the Ancients reckoned the Spring the Time to put to Sea. The Emperor *Julian* saies, the lesser Mysteries were celebrated at the Vernal Equinox, as I observed above (Note 83). But in *Egypt* the Rapture of *Proserpine* was celebrated in (4) *July*, in which Month, or when Corn was ripe, it was celebrated in *Sicily*.

The Month *Anthesterion*, in which the lesser Mysteries were celebrated, was so named from the Season of Flowers, and in memory of the Rapture of *Proserpine* whilst she was gathering Flowers, on

δεκήμερον. p. 1293. Ficin. p. 349. Serran. tom. iii.

(1) See Petav. Not. ad Themist. Orat. xii. p. 647, 648. and Ezech: Spanhem. Not. in Aristoph. Nub. p. 281. And *Pausanias* placeth them in this Month. Lacon. p. 266. edit. Kuhn.

(2) Τα ἄρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται ἐν μίῳ Αἰθεσμεῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναιῶν Ἴωνες ἔτι καὶ νῦν νομίζουσιν. See Scalig. de Emendat. tempor. p. 29, 30.

(3) Τὴν θάλατταν ἐν Διονυσίῳ πλώϊμον εἶναι. περ. Ἀδολεσχ. or de Garrulitate, p. 11. edit. Casaub.

(4) See Diodor. Sic. lib. v. p. 288. and Note 80, above: ἀπείλει ἡ καὶ θεολογίας ἐλαῦθα ὁ Ἀεγίθ, τὴν τῆς κόρης ἀρπαγὴν δηλῶν καὶ τὸν ἐν αὐτῇ γάμον, ἐν τῷ λέγειν, κενεαὶ ἄρχεται· αὐτὴν γὰρ εἶναι τῆς καρπῆς, καὶ μάλιστα τὴν γλυκὴν καὶ γὰρ παρ' Αἰγυπτίους καλεῖται τὸν Εἰφι μῶνα, ὅτε ἐν λέοντι γίνεσθαι ὁ ἥλιος, ἡ τῆς κόρης ἀρπαγὴ τελειῖται. Theon. Schol. in Arat. p. 22. He adds, p. 45, that *Ephi* is the Roman *July*; and he places the Summer Tropic in this Month, which is now gone back to the 10th of June, or Cancer.

which Account Baskets of them were carried in a Chariot to the Mysteries.

These Mysteries also, in which Lustrations were made, were introductory and preparative (5) to the *greater* Mysteries.

The *Thesmophoria* of *Ceres* have been confounded with the *Eleusinian greater* Mysteries: but they were different, and celebrated by Women only, and in a different Month, *viz.* in the Winter Month called *Pyanepsion*, or *November*; which, (6) *Plutarch* saies, corresponded to the *Egyptian* Month *Atbyr*, and the *Bæotian* Month *Damatrius*. This he calls also *Seed-time*: and hence the *Bæotians* called the Month *Damatrium*, *Cerealem*; because it was so in *Egypt*, the *Nile* being then entirely within its Banks, and the Country dry and fit for Seed.

These Mysteries began to be celebrated (7) on the sixteenth Day of the Month, and were solemnized with a *Fast*, which lasted *four Days*, according to *Hesychius*, who thence (8) queries, why *Aristophanes* [*Thesmophor.* v. 86.] calls the *third* Day the *Middle* of the Solemnity; and (9) *Kuster* thinks *Hesychius* mistaken, and that they lasted *five* Days: and so, that the *third* Day was the *Middle*; and this is the Opinion of (10) *Petavius*.

On the other hand, *Casaubon* (11) mentions the *Fast* of the *Middle* of the *Thesmophoria*, and thinks that the *Athenians* celebrated them only *three* Days; and so, that the *second* was the *middle* Day.

But as there is no Evidence for the Conjectures of these learned Men, I conclude *Hesychius* was not mistaken, and had Evidence for

(5) Μετὰ ταῦτα (ἵς. τὰ καθάρσια) δὲ εἰσι τὰ μικρὰ μυστήρια, διδασκαλίας τινὰ ἐπιθεσιν ἔχοντα ἢ προπαρασκευάζοντα τῶν μεγάλων· τὰ δὲ μεγάλα, etc. Cl. Alex. Strom. v. παρὰ τὸν Ἰλίουσιν, ὃ τὸν καθαγισμόν τελεῖσι τοῖς ἐλάττοσι μυστηρίοις. Polyæn. Strategem. lib. v. c. 17. See Note 70, above.

(6) De Isid. et Osir. p. 378. He calls it, ὁ μὲν σπόριμος. See Meurs. Lect. Attic. lib. iv. p. 213—221.

(7) Plut. vit. Demosth. fin.

(8) Hesych. voc. τρίτη.

(9) In loc. Aristoph. Thesmoph. p. 217.

(10) Not. in Themist. Orat. xii. p. 644. Meurs. Græc. feriat. lib. iv. p. 155.

(11) Not. in Athenæi lib. vii. c. 16. p. 338.

what he said : and no Day but the *third* can be the *middle* of *four* Days. Two Days being past, the Beginning of the third must needs be the Middle of the four : so that in the Beginning of the *third* Day the *Middle* of the Fast of the Solemnity commenced ; and *Aristophanes* (12) is to be so understood. It is true, *Hesychius* has observed, that the *Lacedæmonians* celebrated these Mysteries three Days : therefore he speaks of the *Athenians* celebrating them *four* (13) Days.

This middle Day of the *Thesmophorian* Mysteries was observed with extraordinary Abstinence (14) and Gravity : at which Time the Women sat all Day upon the Ground by the Image of *Ceres*, in a mournful Manner ; and during four whole Days they fasted, and kept from their Husbands.

The Fast of the *Thesmophoria* lasted, as I observed, *four* Days, from the sixteenth to the nineteenth of *November* inclusive : but the whole Solemnity, or sacred Rites, continued *eight* Days. *Hesychius* tells us (15), that the Women went to *Eleusis* to celebrate the *Thesmo-*

(12) Ἐπεὶ τρίτῃ σὶ Θεσμοφορίων ἡ μέση. Thesmaphor. § 86.

(13) These Mysteries were derived from the *Egyptian Isiac* Mysteries, as *Herodotus* tells us, and were celebrated at the same Time of the Year, *i. e.* in the Winter. And *Plutarch* observes, (De Isid. et Osir. p. 366.) that the Solemnity of Mourning for *Osiris* lasted *four* Days, and ended on the 19th Day. This helps to confirm what *Hesychius* saies of the four Days Celebration of the Fast of the *Thesmophoria*. *Plutarch* also thinks (Ibid. p. 378.) that the Winter Month was chosen to celebrate the Mourning of *Ceres* for *Proserpine*, on account of the Corn being then hid in the Ground ; διδωσιν δὲ καιρὸς ὑπὸνοιαν ὅτι τῶν καρπῶν τῇ ἀποκρύψει ἡνῶσθαι τὸν σκυθρωπασμόν.

(14) *Athenæus* (Deipnosoph. lib. vii. p. 307.) speaks of the Fast of the middle Day of the *Thesmophoria*, μὴ καὶ ἡμεῖς νηστεῖαν ἀγούμεν Θεσμοφορίων τριῶν μέσῳ ; and *Plutarch*, speaking of the Death of *Demosthenes*, saies, he died on the 16th Day of the Month *Pyaneption*, in which the Women, who celebrated the *Thesmophoria*, kept the strictest of the Fast-days, sitting by the (Image of the) Goddesses : καλέσσεψε ἡ ἐκὴ ὅτι δὲ καὶ τῇ Πυανεψιώντι μὲν δὲ, ἐν ἣ τριῶ σκυθρωπάσιν τῶν Θεσμοφορίων ἡμέραν ἀγασσιν παρὰ τῇ θεῷ νηστεύουσιν αἱ γυναῖκες, p. 860. And in his Book of *Osiris* and *Isis* he writes, καὶ ἡ δὲ Ἀθηνῆ-σι νηστεύουσιν αἱ γυναῖκες ἐν Θεσμοφορίῳ χαμαὶ καθήμεναι. The Fast began on the 16th, and ended on the 19th Day of the Month. All the other Days were either *preparative* or *festival*.

(15) Ἄνοδος, Ἀνάστασις, ἡ ἐνδεκάτῃ τῇ Πυανεψιώντι, ὅτε αἱ γυναῖκες ἀνέρχονται εἰς Θεσμοφείαν ἔτω καλεῖται. VOC. Ἄνοδ.

phoria, on the eleventh Day of the Month *Pyanepsion*; this was in Order to purify themselves for the Celebration of the Mysteries, which continued *eight* Days after: and this agrees to the Relation of *Ovid*, who saies, that the Matrons who celebrated the annual Festival of *Ceres*, clad in white Garments, kept from their Husbands *nine* Days (16), in which it was esteemed unlawful to have any matrimonial Converse with them. And the *Cerealia* which were derived from the *Thesmophoria*, were celebrated at *Rome* eight Days, from the twelfth to the nineteenth of *April* inclusive, as the old *Roman* Calendar has fixed them. The Scholiast of *Theocritus* tells us, as *Meursius* observes, that on the Day of Initiation into the *Thesmophoria*, Virgins of uncorrupted Life carried upon their Heads to *Eleusis*, the sacred Books which contained the Laws of the Mysteries [see *Meurs.* *Thesmophor.* p. 157].

During the Solemnity, they sung Hymns and made Supplications to (17) *Ceres*, *Proserpine*, *Pluto*, and *Calligenia*: and at the Conclusion of it, they carried about an obscene Figure of Female (18) Privities, made of Flower and Honey, in honour of *Ceres* and *Proserpine*; and the whole Festival ended in Singing, Dancing, and other Diversions.

The *Bæotians* and *Delians* celebrated the *Thesmophoria* in the same Month with the *Athenians*. They offered *very large Loaves* of Bread to *Ceres*, from which the Festival was called *Megalartia* (19), as

- (16) Festa piæ Cereris celebrabant annua matres,
Illa quibus nivea velatæ corpora veste
Primitias frugum dant spicea ferta suarum:
Perque novem noctes venerem tactusque viriles
In vetitis numerant. *Metamorph. lib. x. v. 431, etc.*

- (17) Ἐρχεσθε ταῖν Θεσμοφόρων
τῇ Δήμητραι καὶ τῇ κόρῃ,
καὶ τῷ Πλάτῳ καὶ τῇ Καλλιγυνείᾳ (i. e, Γῇ) *Thesmophor. v. 306, etc.*

- (18) *Athenæi Deipnos. lib. xiv. p. 647.* This was done at *Syracuse*; and probably at *Eleusis* also. A like filthy Ceremony was observed in the Mysteries of *Bacchus*, when the *Phallus* was exposed to public View, and Songs were sung in honour of it. See *Aristoph. Acharn. v. 260*, and *Notes*. However, an allegorical Interpretation was pretended, to hide the Indecency.

- (19) Ἀχαῖνας, τέττα τῷ ἄρῃ μνημονεύει Σῆμα· ἐν ὀγδόῳ Δηλιάδῃ, λέγων, πρὸς Θεσμοφορείαις [not ταῖς Θεσμοφόροις, as the Edit. have it] γίγνεται· εἰσι δὲ ἄλλοι
Athenæus

Athenæus tells us from the *Deliad* of *Semus*. The Loaves were called *Achænas* or *Achanas*, which was a *Bæotian* Measure of Corn, containing three Bushels, or a *Medimnus*, as *Hesychius* (20) explains it. The Loaves were kneaded with Fat; and they who carried them sang as they went, *I have eat an Achæna full of Fat*. They also called *Ceres*, *Achæa*, and the Festival *Epachtbe*, as *Plutarch* relates, which Name was given it from the Sorrow of *Ceres*, for the Descent of her Daughter *Proserpine* into *Hades*.

I proceed to the Conclusion of the greater *Eleusinian* Mysteries, in which the Scenery was serious and very solemn. They who were to be initiated were, in the Night, taken into the *Adyta*, or secret mystical Part of the Temple of *Ceres*, which was very spacious (21)

μεγάλοι, ἢ ἐορὴ καλεῖται ΜΕΓΑΛΑΡΤΙΑ, ὁπλεγόντων τῶν Φερόντων, Αχαινίω
σεαίῳ ἐμπλεον τεύγον. The Passage is corrupt, and I would read,

Αχαινίω, σεαίῳ [ἄρτον] ἐμπλεον φάγον, i. e. ἔφαγον.

I add ἄρτον to make the Verse *Iambic*. *Casaubon* despaired of amending it, *Athenæi Deipnos*, lib. iii. p. 109.

(20) Αχάνη· μέτρον σίτου ἐν Βοιωτίᾳ χωρὲν μέδιμον ἓν. The *Medimnus* was forty eight *Chænicæ*, as *Pollux* tells us, lib. iv. sect. 168. From the Passage of *Athenæus* above-cited, we may correct a very corrupt Place of *Plutarch*, concerning the *Bæotian* Festival of the *Thesmophorian Ceres*: his Words in all the Editions are, ἢ Βοιωταὶ τὰ τῆς Αχαιᾶς ΜΕΓΑΡΑ ΚΙΝΟΥΣΙΝ· ἐπαχθὴ τῶ ἐορῇ ἐκείνῳ ὀνομάζοντες, ὡς Διὰ τῶ τῆς κόρης κάθοδον ἐν ἄχαι τῆς Δήμητρος ὄσης. De *Isid. et Osir.* p. 378. Here instead of μέγαρον κινῶσιν, which is unintelligible, *Plutarch*, I think, wrote, ΜΕΓΑΛΑΡΤΙΑ ἄγασιν. ΜΕΓΑΛΑΡΤΙΑ is confirmed by *Athenæus* above cited; and the learned *Ezechiel Spanheim* first observed it. *Observat. in Callimach. Hymn. in Cerer.* p. 672, 673. And *Eustathius* mentions this Feast of *Great Bread*, called Μεγαλάρτια, and observes, that it was celebrated at *Scolos*, a Village of *Bæotia*. *Comment. in Iliad B.* p. 201. *Herodotus* mentions the Temple and *Orgia* of *Ceres Achæia*, lib. v. c. 61. and she is so called by *Aristophanes*, *Acharn.* γ 709. see the *Scholia* there: and *Hesychius* gives the best Interpretation of the Name: Αχαιᾶ, ὁπθελόν Δήμητρος· ὅτι τῷ αἰ τῶ κόρῳ ἄχαι, ὅπερ ἐποίητο ἀναζητῶσα αὐτῷ. Hence Αχαιᾶς λύπαι, *ibid.* See *Suid.* and *Etymol. mag.* in voce. and *Meurs. Attic. Lect.* lib. v. p. 304, 305. and *Thesmophor.* p. 155.

(21) *Vitruvius* saies, *Eleusinæ Cereris et Proserpinæ cellam immani magnitudine Ictinus*—pertexit. *De Architect. præf. ad lib. vii.* *Apuleius* calls it, *Ædes amplissima*. *Metamorph. lib. xi.* and *Dion. Chrysostome* saies, it was exceedingly large and beautiful, *Orat. xii.*

and

and *magnificent*; where they heard many (22) *strange* and *horrible Voices*, and saw many *terrible Sights* and *Appearances*: and were surrounded sometimes with *Flashes of Lightning* and Noise of *Thunder*, which made them sweat and tremble; and sometimes involved in *Clouds* and *Darkness*. After this, a more agreeable Scene of *Light* and *Joy* was exhibited. They were led into pleasant and delightful (23) *Fields*, where they were entertained with *Singing* and *Dancing*, and solemn Discourses concerning sacred Things, and saw many *holy Sights*. Being initiated and fully instructed in the Mysteries, they were seated on a *Throne*, and a Chorus of Priests danced round them; after this they walked about, crowned with *Myrtle*, and conversed with pure and holy Men; and beheld an *uninitiated* impure Herd of living Persons, sunk and immersed in Mire and Darkness.

The Design of the mystical Appearances was to represent the Errors, and various calamitous Scenes of Life and Horrors of Death: and the different States of good and bad Men hereafter, were represented by frightful Appearances on the one hand, and pleasant and delightful Scenes on the other: and these latter were explained by the Priests of the Mysteries, in an arcane metaphysical Manner, concerning the future Happiness of the Righteous and Pious, as consisting in the Contemplation of *Truth* exhibited by the Scenery of Light, and in the intellectual and beatific Vision of the supreme

(22) These mystical Voices, and Sights, and alternate Appearances of Horror and Delight, are described by *Dion. Chrysostome*, viz. εἰ τις ἀνδρα ἑλλίνα ἢ βάρβαρον μυθεῖται παραδιδόν, εἰς μουσικὸν τινα οἶκον ὑπερφυῖ κάλλει καὶ μεγεθῇ, πολλὰ μὲν ὁρώμενα μουσικὰ θεάματα, πολλῶν δὲ ἀκρόασις ποικίλων φωνῶν, σκό- τος τε καὶ φωτός ἐναλλὰξ αὐτῶ φαινομένων, ἄλλων τε μυθίων γιγνομένων· ἐτι δὲ εἰ καθάπερ εἰώθεσιν ἐν τῷ καλῶν ὁρῶν θεῶν καθίσαντες τὰς μυθεύουσας οἱ τελεῖς κύκλῳ περιχορεύειν. Orat. xii. p. 202, 203. See Themist. Orat. in Patrem. p. 50. and Aristid. Orat. Eleusin. And *Pletho* mentions the strange and frightful Appearances, and the Thunder and Lightning: εἶθε τίς πολλοῖς τῶν τελε- μέων φαίνεται κατὰ τὰς τελείας κωώδη τινα καὶ ἄλλως ἀλλόκοτα τὰς μορφὰς φάσ- ματα—τὰ δὲ τελεμέοις φαινόμενα κεχρηνοὶ καὶ πῦρ, etc. Schol. ad Orac. magic. Zoroast.

(23) *Aristophanes* speaks of them;

Χωρῶμεν ἐς πολυρόδους

Δειμῶνας ἀνθεμάδεις, etc. Chor. Ran. γ' 451, etc. See γ' 154, etc. also γ' 443, etc. and γ' 457, etc.

Mind,

Mind, and in Converse with celestial Deities and holy Men departed; so as to fill the Soul with divine *Knowledge* and *Love*, as with *Nectar* and *Ambrosia*. But the Wicked were to be secluded from all this Happiness, and doomed to wallow, as it were, in Mire and Filth, and to dwell in perpetual Night and Darkness, that is, in the Ignorance of the Enjoyment of all spiritual Good; and to be tortured by the Consciousness of their Sins and Impieties with unspeakable Torment. This celestial Felicity (24) *Socrates* called *the blessed Initiations of Souls, where the Gods were the Mystagogues*. And *Plato* finely describes it (25). "Then we saw the most radiant Beauty, when joining with that happy Chorus, in blessed Vision and Contemplation, we associating with *Jupiter*, and others with other Gods (whose Persons were represented in the Mysteries) saw and were initiated into the most blessed of all Mysteries, which we celebrated with Purity and Freedom from future Evils: being pure and initiated, and viewing in immaculate Light those pure and simple, unchangeable and blessed Sights."

It was the general Belief of the ancient *Greeks*, that they who were initiated would be happy after Death, and reside amongst the Gods and converse with them: and that the uninitiated would be miserable in the future State (26).

(24) Ὁ Σωκράτης—τὰς ἀναγομῆας μετὰ τῶν δώδεκα θεῶν ψυχὰς ὑπὲρ τὸ νοητὸν κάλλος, τελειοθαί φησι τῶν τελετῶν μακαριώτατον· καὶ ἀπὸ τῆς τελετῆς ταύτης μνηστὴς καὶ ἐποπτεύειν τὰ ἄρρητα, ἐκτὶ τοίνυν ἡ τελειὴ τῶν θεῶν, ἐκτὶ τὰ πρῶτα μυστήρια· καὶ εἰδὲν θαυμαστόν, εἰ καὶ τελετάρχης ὁ Πλάτων θεοῦ ἀνέξεται καλῶν ἡμῶν—ΘΕΩΝ δηλαδὴ τελείων. Procl. in Plat. Theolog. lib. iv. c. 16. p. 217.

(25) Κάλλος ὃ τότε ἰδὲν λαμπρόν, ὅτε σὺν εὐδαίμονι χορῇ μακαρίαν ὄψιν τε καὶ θέαν ἐπόμην, μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι τε μετ' ἄλλων [ἢ ἄλλων] θεῶν εἰδόν τε καὶ ἐτελεύτησεν τελείων, ἣν θέμις λέγειν μακαριώτατον· ἣν ὁργανομένη ὁλοκληροὶ μὲν αὐτοὶ ὅλεις καὶ ἀπαθείς κακῶν ὅσα ἡμᾶς ἐν ὑτέρῳ χρόνῳ ἐπέμμεν· ὁλοκληροὶ δὲ καὶ ἀπλᾶ καὶ ἀτρεμεῖ καὶ εὐδαίμονα φάσματα μνηστῆροι τε καὶ ἐποπτεύοντες ἐν αὐτῇ καθαρῶς καθαροὶ ὅλεις, etc. Phædr. p. 1224.

(26) Λόγος δὲ ἐκράτει παρ' Ἀθηναίοις, ὡς ὁ τὰ μυστήρια διδασκὴς μετὰ τῶν ἐνθένδε τελειῶν θεῶν ἤξιστο τιμῆς· διὸ καὶ πάντες πρὸς τῶν μύστην ἐσπᾶσαν. Schol. in Ran. Aristoph. x 145. Hence *Sophocles* said,

— ὡς τρισόλβιοι

Κεῖνοι βροτῶν οἱ ταῦτα δερχθέντες τέλη

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Qq

With

With the Knowledge and Communion of the Gods, the Necessity of Virtue (27) and Holiness of Life, was also taught in the Mysteries.

Μόλωσιν εἰς ἄδ'· ποῖς γὰρ μόνοις ἐκεῖ

Ζῆν ἐστὶ, ποῖς δ' ἄλλοισι πάντ' ἐκεῖ κακὰ. Apud Plut. de audiend.

Poet. p. 21. *Isocrates* speaks in the following elegant manner concerning *Ceres*, and her Mysteries: Δήμητ'—ἐκ τῶν εὐεργεσιῶν [ἀς ἔχ' οἷόν τις ἄλλοις ἢ ποῖς μεμνημένοις ἀκχεῖν] ὅσους δωρεὰς διτλὰς αἵ περ μέγισται τυγχάνουσιν ἔσσαι· τὰς τε καρπὰς, οἱ τὴ μὴ θηρωδῶς ζῆν ἡμᾶς αἴτιοι γεγονόσι· καὶ τὴν τελείω, ἧς οἱ μετέχοντες πλεῖτε τῆς τῆ βίης τελείης καὶ τῆ σύμπαντος αἰῶνος ἡδύς τὰς ἐλπίδας ἔχουσιν. Orat. Panegy. p. 78, 79. *Plato* makes *Socrates* say, καὶ κινδυνώσκει καὶ οἱ τὰς τελετὰς ἡμῶν ἔτοι καλῶσάν τις, καὶ Φαῦλοί τινες εἶναι, ἀλλὰ τῷ ὄντι πάλαι ἀνίπτεσθαι, ὅτι ὅς ἂν ἀμύνηται καὶ ἀτέλεις εἰς ἄδ' ἀφικέσθαι, ἐν βορεόρῳ κείσεται· ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκείσε ἀφικόμενος μετὰ θεῶν οἰκήσει. Phædon. p. 52. Agreeably to this, *Apuleius* describes the Scenes of his Initiation into the *Isiac* Mysteries: Audi fed crede quæ vera sunt: accessi confinium mortis et calcato Proserpinæ limine per omnia vectus elementa remeavi; nocte media vidi solem candido coruscantem lumine; deos inferos et deos superos accessi coram, et adoravi de proximo, etc. *Metamorph. lib. xi. p. 179.* These infernal and celestial Deities he speaks of, were represented in the *Eleusinian* Mysteries. The Hierophant represented the *Creator*, the President of the Torch-bearers represented the *Sun*; and the Priest who attended the Altar, the *Moon*; and the sacred Cryer or Herald represented *Mercury*. The Hierophant, Torch-bearer, and Cryer, are mentioned by *Plutarch* in the Life of *Alcibiades*; and by *Arrian. Epictet. lib. iii. c. 21. p. 306.* There was also one who was called βασιλῶς μυστηρίων, King of the Mysteries; he presided over all the Priests and Officers belonging to them, and executed the Laws relating to the Violation of the Mysteries. See *Hesych. voc. βασιλῶς. Etymol. M. Aucl. Pollux. lib. viii. c. 8. sect. 1x1. also Harpocratio and Suidas.* Also *Budeus* in the Word βασιλῶς, and *Andocid. Orat. de Myster. p. 15. edit. Ald. 1513.* *Aristides* calls these Mysteries, ἀρρήτους τελείας, ὧν ποῖς μεταχῶσι καὶ μετὰ τὴν βίην τελείῳ βελίῳ τὰ πράγματά γίγνεται δοκεῖ. Tom. i. Orat. Panathen. p. 323. And again he saies, ἀλλὰ μὴν πότε κέρδι τῆς πανηγύρεως, ἔχ' ὅσον ἡ παρεῖσα εὐθυμία· ἐδ' αἰτῶν ἐκ τῆ προέρεα χρόνος δυσκολιῶν λύσεις καὶ ἀπαλλαγὰς· ἀλλὰ καὶ τὸ πλεῖ τῆς τελείης ἡδύς ἔχεν τὰς ἐλπίδας ὡς αἰμῶνον διάξουλας· καὶ ἐκ ἐν σκότῳ τε καὶ βορεόρῳ κεισομένης, ἀ δὴ τὰς ἀμυνήτας ἀναμύνει. In Eleusin. p. 454. edit. Steph. 1603.

(27) "Οὕτως ὡφέλιμα γίνεσθαι τὰ μυστήρια· ἔτις εἰς Φαντασίαν ἐρχόμεθα, ὅτι ὅπῃ παιδεία καὶ ἐπανορθώσει τῆ βίης καλῶς ἀθῆ πάντα ταῦτα ὑπὸ τῶν παλαιῶν. i. e. thus the Mysteries are useful; thus we come to know that they were instituted by the Ancients for Instruction and Reformation of Life. *Epictet. apud Arrian. Dissert. lib. iii. c. 21. p. 306.* And *Plato* saies, σκοπὸς τῶν τελεῶν

Plato

Plato (28) represents the Scenes of the Mysteries of *Hecate* or *Proserpine*, in a beautiful Fable concerning *Eris* an *Armenian*, who being supposed to have died in Battle, his Body was found amongst the Slain, who were carried off on the tenth Day after, in order to be interred, and was not corrupted : and on the twelfth Day being laid upon the Funeral Pile, he revived, and related to his Friends what he had seen in *Hades*, viz. “ He informed them, that the Soul, “ when separated from the Body, went with many others into a “ Place appointed by God for them : where he saw two Openings “ of the Earth near one another ; and two others of the celestial “ Region above, which were opposite to them. Between these the “ (infernal) Judges sat, who, after passing Judgment on the Souls, “ commanded those of the *righteous* to ascend on the *right hand* “ Way above, through the celestial Regions, having hung *before* “ *them* the Tokens of the Things for which they had been judged. “ The Souls of the *unrighteous* were ordered to descend on the *left* “ *hand* Way below, under the Earth, carrying *behind* them the “ Tokens of all they had done (in this Life).—He saw the Souls “ on whom Judgment had been passed, going away through each “ of the Openings of *Heaven* and *Earth*. Through another Passage “ below also he saw Souls ascending from under the Earth, all be- “ smear’d with Filth and Dust ; and from another Passage above he “ saw pure Souls descending from Heaven. These were continu- “ ally coming each Way, and seemed as if they came from a far “ Journey : and passing chearfully into a pleasant Meadow, they “ there joined in one Assembly, and each saluted those they knew ; “ and the one enquired of those who came from under the Earth “ concerning Things there, and the other of those who came from “ Heaven concerning heavenly Things ; and they informed one an- “ other about the Things of those different States. Some wailed “ and wept, in calling to Remembrance what and how great Mise-

ἔστιν εἰς τέλος ἀναγαγεῖν τὰς ψυχὰς ἐκεῖνο ἀφ’ ὧν πρῶτον ἐποίησαντο καθεδόν, ὡς ἀπ’ ἀρχῆς. Phæd.

(28) De Repub. lib. x. p. 761.

" ries they had seen and suffered in their Passage and Abode under
 " the Earth, for the Term of a thousand Years : others who de-
 " scended from Heaven, related the Delights and most ravishing
 " Sights of that Place." — He afterwards more particularly relates
 the Miseries and Punishments of impious and wicked Men ; and the
 Happiness and Rewards of pious and just Men, each for the Dura-
 tion of a *thousand* Years : and the Rewards of the one and Punish-
 ments of the other were amplified, according to the several Degrees
 of their Virtues and Vices, and the Good and Evil they had done in
 this Life. He also mentions the Souls of those who died as soon as
 they were born, or during their Infancy, but relates nothing particu-
 lar of them, as having no Knowledge concerning their State. He
 also mentions the infernal Tormentors as being Men of *fierce* and
fiery Aspects (Ibid. p. 762.) He concludes from the Fable of *Eris*
 (p. 766.) " But if (saies he) we will be persuaded, and believe that
 " the Soul is *immortal*, and capable of sustaining the greatest Good
 " and Evil, we shall always walk in the Way which leads to the
 " Things above, and shall by all our Endeavours pursue after *Righ-*
 " *teousness* and *Wisdom* ; that whilst we abide here we may be
 " *Friends to ourselves and to the Gods* ; and after we have received
 " our Reward, like those who triumph after obtaining a Victory,
 " we may be happy both here and in that Journey of a *thousand*
 " Years after this Life, which I have before spoke of."

Concerning the Persian Mysteries of Mithras.

The Original of the *Persian* Mysteries of *Mithras* is not easy to
 be traced. It is probable that they were brought into *Babylonia*, and
 thence into *Persia*, from *Egypt* : for they seem to have been the My-
 steries of *Osiris*, who was the *Mithras* of the *Persians*.

Servius, in his Commentary on the first Book of *Virgil's Æneid*,
 saies, *Mithras* was the Son of *Belus*. Now the *Egyptian* *Belus*,
 the Son of *Neptune* and *Libya*, and Brother of *Agenor* the Father

of *Cadmus*, went with a Colony out of *Egypt* and settled in *Babylonia*, upon the River *Euphrates*, and there instituted an (30) Order of Priests after the Manner of the *Egyptians*. So, if *Belus* was the Institutor of the Ceremonies of *Mithras*, he might for that Reason be called the Father of *Mithras*: and if this was so, the Mysteries of *Mithras* were instituted about the Year before *Christ* 1540, not long after *Belus* settled in *Babylonia*.

It is certain that *Mithras* was the *Sun* amongst the *Persians*, as *Osiris* was amongst the *Egyptians*: and *Mithras* was represented with a *Lion's Face*, as *Osiris* (31) also sometimes was. And as these Mysteries consisted in representing the celestial System, the Order and Motion of the heavenly Bodies, and especially the planetary Orbits, it is not improbable but that *Belus* might be the Institutor of the *Mithriac* Mysteries, who settled an Order of Priests to be employed chiefly in the Study of Astronomy, as (32) *Diodorus Siculus* tells us.

The *Mithriac* Mysteries were expressed in a (33) *sacred Character* as the *Egyptian* were; and the secret Doctrine of these Mysteries seems to have been, that there was *one* supreme God the Author of

(30) Diod. Sic. lib. i. p. 17. Pausan. Messen. p. 134.

(31) *Kircher*, on his *Pamphilian* Obelisk, saies, Præ ceteris Persæ primi Ægyptiacæ doctrinæ hæredes Mithram Ægyptios secuti pingebant leonino capite. Mythras autem mystice solem denotat, quem et in antro quo universum [teste Porphyrio, in antro nympharum] denotabatur. p. 282, 283. See Spon. Miscell. p. 3, 4. Lil. Gyrard. Syntagm. p. 223, 224, 225. Cæl. Rhodig. p. 1353, 1354. Jul. Firmic. de Error. Prof. relig. p. 413, 414, 415, and Notes.

(32) Sup.

(33) Habuerunt Zoroastres (by whom they meant *Belus*) ejusque sacerdotes peculiarem quandam scribendi rationem a vulgari differentem: ipse autem Zoroastres eam instituit; et formavit literas cum characteribus celestibus signorum et stellarum: a quo postmodum instructus Mercurius Trismegistus eas tradidit Ægyptiis. Marcil. Ficin. in Platon. Philosoph. c. xxix. But it is more probable, that the *Persian* Magi first received the sacred Letters, and Characters of the celestial Signs, from the *Egyptians*, and not the *Egyptians* from them: the *Egyptian* *Hermes Trismegistus* was far older than the *Persian* Zoroastres. See a curious Gem, described by *Leonard Augustinus*, p. 53, etc. and Figures 33, 34.

Good, called *Oromazes* or (34) *Oromasdes*; and that there existed from the Beginning an *evil* Being called *Arimanius* (Satan) who was at perpetual Enmity with the *good* Being, and was the Author of Mischief and Impieties amongst Men. He was the Ruler of *Darkness*, as *Oromasdes* was of *Light*. *Mithras* was an intermediate Being, whom the *Persians* called *Mediator*. This seems to be derived from the *Jewish* or Patriarchal Doctrine of *God* and *Satan*, and the *Messias* who was to come and (35) destroy *Arimanius* or *Satan* at the End of the World; and then make Mankind happy for ever.

Theopompus, who flourished in the Year before *Christ* 341, related, that the *Persian Magi* held, that the present State of Things would continue six thousand Years; after which *Hades* or *Death* would be destroyed; and Men would be happy and live without Food; and their Bodies cast no Shadows (being spiritualized). It was also the Opinion of *Zoroastres*, that the Earth, after the general Dissolution, would be all a Plain and make one City of Men, who would live together in an happy State and use one Language (36).

This Opinion was probably derived from the *Jews*, who were Captives in *Persia*, when the second *Zoroastres* or *Zerdust* lived, who was the Reformer of the *Magian* Religion, and wrote the *Laws* concerning it.

Of the Kingdom of Sicyon.

This Kingdom was esteemed the most ancient in *Greece*. It was founded by the *Pelasgi*, who came from *Attica* into the *Peloponnesse*, and settled near the *Isthmus* and *Corinth*. *Ægialeus* was the first King; and built the City called from him *Ægialea*, which afterwards was called *Sicyon*, from a King of that Name. *Ægialea* was the Name of the original Seat of this Kingdom, and the People were called *Pelasgi Ægialenses*: and the Part of the *Peloponnesse*, after-

(34) The Word *Oromasdes* signifies *holy* or *beneficent Fire*, or *Light*; *Ourim* *basde* אורִים הַבִּדֵּה.

(35) See *Plut. de Isid. et Osir.* p. 369, 370.

(36) See *Porphyr. de antro nympharum*, p. 253, 254.

ward called *Achaia* and *Argolis*, which belonged to this Kingdom was then called *Ægialea* from the Name of the City (37).

Castor (38), an ancient and accurate Chronologer, related, that the Kings of *Sicyon* were the most ancient in *Greece*; and that *Ægialeus* was the first of them: and that from him the Country, afterward called *Peloponnese*, was called *Ægialea*. *Syncellus* adds, that, he was contemporary with *Nabor* and *Terah*. *Syncellus* (39) also saies, from *Africanus* and *Eusebius*, that the *Sicyonian* Kingdom began in the seventy-sixth Year of *Nabor*, the Grandfather of *Abraham*, which was in the Year of the World 3255, and in the Year 2171 before the *Christian* Æra. *Eusebius*, in the Beginning of his *Chronicon*, supposeth this Kingdom to commence in the seventy-sixth Year of *Nabor*; but he accounts this Epoch to be in the Year before *Christ* 2089, which is eighty-two Years too low; and is owing to his placing the Birth of *Abraham* so many Years too low, by contracting the Times of the *Judges* of *Israel*, which is the capital and greatest Error in his *Chronicon*, and has laid the Foundation of

(37) Σικυωνιοι ἢ [Κορινθίοις εἰσὶν ὁμοιοι] περὶ τῆς χώρας τῆς σφετέρας λέγουσιν· ὡς Αἰγιαλὸς αὐτόχθων πρῶτος ἐν αὐτῇ γῆρῳ, ἢ Πελοποννήσῃ ἢ ὅσον ἐστὶ καὶ νῦν καλεῖται Αἰγιαλὸς ἀπ' ἐκείνης βασιλεύσας· ὀνομασθῆναι, ἢ Αἰγιαλίαν αὐτὸν οἰκίσαντα πρῶτον ἐν τῷ πεδίῳ πόλιν. Pausan. Corinth. p. 49. Ἀχαῖα ἢ ὄνομα τὸ ἐφ' ἡμῶν ἔχουσα ἀπὸ τῶν ἐνοικούντων, αὐτὴ τε Αἰγιαλὸς τὸ δρχαῖον, καὶ οἱ νεμόμενοι τῷ γλῶσσῳ ἐκαλέοντο Αἰγιαλεῖς· λόγῳ μὲν τῶν Σικυωνίων ἀπὸ Αἰγιαλέως βασιλεύσαντος ἐν τῇ νῦν Σικυονίᾳ. Achaic. Init. p. 205. Whether the Sea-Coasts were called Αἰγιαλοὶ from the *Ægialea*, which lay about the Sea-Coasts, may be considered.

Strabo, speaking of *Achaia*, saies, Ἐκαλεῖτο τὸ μὲν παλαιὸν, Αἰγιαλία, καὶ οἱ ἐνοικῶντες, Αἰγιαλεῖς. Geog. lib. viii. p. 587. He also calls the City *Ægialeus*, as if so called from the *Sea-Coast*, *ibid.* p. 537. but this is a Mistake.

Herodotus relates, Ἴωνες ἢ ὅσον μὲν χρόνον ἐν Πελοποννήσῳ οἴκεον τῷ νῦν καλεόμενῳ Ἀχαΐῃ, καὶ περὶ ἢ Δανάου τε καὶ Ἐξθον ἀπικέσθαι εἰς Πελοπόννησον (ὡς Ἕλληες λέγουσι) ἐκαλέοντο Πελασγοὶ Αἰγιαλεῖς· ὅπῃ ἢ Ἴωνος τε καὶ Ἐξθῆ, Ἴωνες. lib. vii. c. 94. This shews that the old Inhabitants of *Achaia*, which was a Part of the *Sicyonian* Kingdom, were originally called *Ægialean Pelasgi*; but not from their inhabiting the *Sea-Coasts*, as *Laurentius Valla* interpreted the Words Πελασγοὶ Αἰγιαλεῖς, and is followed in his Error by *Stephens*, *Gale*, etc. but from the first King *Ægialeus*; as it was usual in the most ancient Times for People to be called after the Names of their Kings.

(38) Apud Syncel. Chronograph. p. 97.

(39) *Ibid.*

many

many more Errors. Agreeably to the Reign of *Ægialeus*, beginning in the seventy-sixth Year of *Nabor* (40), *Africanus* placed *Europs*, who succeeded *Ægialeus* in the forty-eighth Year of *Terah*, that is, in the Year before *Christ* 2119, which is the true Year.

The *Sicyonian* Kingdom lasted, according to *Apollodorus* and others, as *Syncellus* (41) relates, and by Mistake adds *Eusebius* to them, a thousand Years, and had twenty-six Kings, the last of which was *Zeuxippus*, whose Reigns made 967 Years; after these six Priests were Archons, and governed for the space of thirty-three Years.

By this Reckoning, the Kingdom of *Sicyon* entirely ended in the Year of the World 4255, and in the Year before *Christ* 1171.

Syncellus (42) thinks *Castor* made the Reigns of the twenty-six Kings no more than 959 Years; and that after these six Priests of *Apollo Carneus* held the Government thirty-three Years: and that *Charidemus*, who was appointed the Priest to succeed them, not being able to defray the Expences of the Government, abdicated and fled.

By this Account the *Sicyonian* Kingdom lasted no more than 992 Years, and ended in the Year before *Christ* 1179.

But *Syncellus* is mistaken, both in the Reckoning of *Castor* and *Eusebius* from him. *Castor* computed the Reigns of the twenty-six *Sicyonian* Kings, from *Ægialeus* to *Zeuxippus* inclusive, to be 962 Years; and after them, the Government of the Priests of *Apollo Carneus* to be thirty-three Years, to the Flight of *Charidemus*, in all 995 Years; and *Eusebius* (43) follows this Computation. By this Account, the *Sicyonian* Kingdom ended in the Year before *Christ* 1176, which seems to be the Truth: and we cannot err more than five Years, whether we follow the Computation of *Apollodorus* or of *Castor*, *Africanus* and *Eusebius*.

To confirm the foregoing Epoch of the *Sicyonian* Kingdom,

(40) Apud Euseb. Chron. lib. prior. p. 9.

(41) Syncel. Chronograph. p. 97. and p. 151, 152.

(42) Ibid.

(43) Chron. lib. poster. p. 96.

Pausanias (44) relates, that, after the Death of *Zeuxippus*, the twenty-sixth King, *Hippolytus*, Son of *Rhopalus*, Son of *Phæstus*, who succeeded *Zeuxippus*, was invaded by *Agamemnon* King of *Mycenæ*. *Hippolytus* not being able to oppose his Army, submitted and became tributary to him. This Invasion must have been before the Siege of *Troy*, and probably about the Year before *Christ* 1200.

After *Hippolytus*, and the Priests of *Apollo Carneus*, his Son *Lacestades* succeeded to the Government, and after him his Son (45) *Phalces*; whom *Phalces* the Son of *Temenus*, an *Heraclide*, invaded, and with an Army of *Dorians* entered *Sicyon* by Night and took it, and made it a Part of the Kingdom of *Argos*: and thenceforth the *Sicyonians* were called *Dorians*. This was in the Year before *Christ* 1100, or a Year or two before; and now the *Sicyonian* Kingdom was utterly abolished.

The learned *Petavius* saw that *Eusebius* had placed the Commencement of the *Sicyonian* Kingdom many Years too low, so as to be inconsistent with *Agamemnon's* reigning with the Successor of *Zeuxippus*, whom he invaded and made tributary: but *Eusebius* had placed the Death of *Zeuxippus* fifty-eight Years after the Destruction of *Troy*, and fifty-seven Years after the Death of *Agamemnon*. This was a strange Parachronism. Therefore (46) *Petavius*, by a Reckoning of his own, without any Evidence, placed the Beginning of the Reign of *Ægialeus* in the Year before *Christ* 2164, and the End of the *Sicyonian* Kingdom in the Year before *Christ* 1167, and made the Term of it 997 Years.

The most learned *Scaliger*, *Usher*, and *Llboyd*, by following the Error of *Eusebius*, have placed all the Kings of *Sicyon* in wrong Times: but the true *Æra* of the *Sicyonian* Kingdom is represented in the following Table:

(44) *Corinthiac*. p. 50.

(45) *Paulan.* sup. but his Words are corrupt in all the Editions, viz. Ἰππολύτης ὃς ἦν τέττα Λακεσάδης Φάλλης Ταμιάλης ὃς Τημέης, etc. The Words suppose two of the Name *Phalces*; and *Kuhnus*, the learned Editor of *Pausanias*, corrects and reads them, viz. Ἰππολύτης ὃς ἦν Λακεσάδης, τέττα Φάλλης, μετὰ δὲ Φάλλης ὁ Τημέης, etc. p. 126. This seems to be the true Reading.

(46) *Doct. Temp.* lib. xiii. p. 518 and 533.

Of the Kingdom of Sicyon.

A Table of twenty-six Kings of Sicyon.

	Reigned Years	Year of the World	Before Christ
1 <i>Ægialeus</i>	52	3255	2171
2 <i>Europs</i> , his Son	45	3307	2119
3 <i>Telchin</i> , his Son	20	3352	2074
4 <i>Apis</i> , his Son	25	3372	2054
(From him <i>Ægialeus</i> was called <i>Apia</i> . Sir J. Marsham mistakes him for <i>Apis</i> the second King of <i>Argos</i> , mentioned by <i>Æschylus</i> , Chron. Can. p. 16.)			
5 <i>Thelxion</i> , his Son	52	3397	2029
6 <i>Ægyrus</i> , his Son	34	3449	1977
(He is called <i>Ægydrus</i> in <i>Eusebius</i> , but <i>Pausanias</i> and <i>Africanus</i> call him <i>Ægyrus</i> .)			
7 <i>Thurimachus</i> , his Son	45	3483	1943
8 <i>Leucippus</i> , his Son	53	3528	1898
9 <i>Messapus</i>	47	3581	1845
(Most of the MSS. of <i>Pontacus</i> have <i>Messapus</i> . The Editt. of <i>Eusebius</i> have <i>Mesapus</i> . This King is omitted in <i>Pausanias</i> .)			
10 <i>Peratus</i>	46	3628	1798
(The Editt. of <i>Eusebius</i> call him <i>Eratus</i> : but <i>Pausanias</i> and <i>Africanus</i> call him <i>Peratus</i> . He was Grandson of <i>Leucippus</i> .)			
11 <i>Plemnæus</i> , his Son	48	3674	1752
12 <i>Orthopolis</i> (47) his Son	63	3722	1704
13 <i>Marathon</i>	30	3785	1641
14 <i>Marathus</i>	20	3815	1611
(The two last Kings are omitted in <i>Pausanias</i> .)			
15 <i>Echireus</i>	55	3835	1591
(Syncellus placeth <i>Echireus</i> next to <i>Orthopolis</i> .)			
16 <i>Corax</i>	30	3890	1536
17 <i>Epopeus</i> (48)	35	3920	1506

(47) After *Orthopolis*, *Pausanias* adds *Coronus*, Grandson of *Orthopolis* by his Daughter: after *Coronus*, his Son *Corax*; and after him *Epopeus*, who came from *Thessaly*, and seized on the Kingdom. Then *Lamedon*, the younger Son of *Coronus*, reigned.

(48) *Epopeus* is mentioned by *Diodorus Siculus*, in Excerpt. e lib. vi. p. 18 *Lamedon*

Of the Kingdoms of Argos and Attica.

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Kings of Sicyon.

	Reigned Years	Year of the World	Before Christ
18 <i>Lamedon</i>	— 40 —	— 3955 —	— 1471 —
19 <i>Sicyon</i>	— 45 —	— 3995 —	— 1431 —
(From <i>Sicyon</i> the People were called <i>Sicyonians</i> , who at first were called <i>Ægialeans</i> from <i>Ægialeus</i> : and the City <i>Ægialea</i> was called <i>Sicyon</i> , Paus. p. 49.)			
20 <i>Polybus</i>	— 40 —	— 4040 —	— 1386 —
(He was Grandson of <i>Sicyon</i> by his Daughter.)			
21 <i>Inachus</i>	— 42 —	— 4080 —	— 1346 —
(He is called <i>Ianischus</i> by <i>Pausanias</i> , p. 50. He came from <i>Attica</i> .)			
22 <i>Phæstus</i>	— 8 —	— 4122 —	— 1304 —
23 <i>Adrastus</i> (49)	— 4 —	— 4130 —	— 1296 —
24 <i>Polyphides</i>	— 31 —	— 4134 —	— 1292 —
25 <i>Pelasgus</i>	— 20 —	— 4165 —	— 1261 —
26 <i>Zeuxippus</i>	— 32 —	— 4185 —	— 1241 —

The *Sicyonian* Kings ended in *Zeuxippus*, in the Year 1209 before the vulgar *Christian* Æra ; and the Times of their Reigns made 962 Years, from the Year of the World 3255, and the Year before *Christ* 2171, to the Year of the World 4217, and the Year before *Christ* 1209.

Of the Beginning of the Kingdom of the Pelasgi, in Argos and Attica.

Acusilaus of *Argos*, who lived in the Reigns of *Cyrus* and *Cambyses*, wrote, that *Phoroneus* was King of *Argos*, when the *Ogygian*

545. edit. Wesseling. He was so profane as to challenge the Gods to Battle ; and demolished their Temples and Altars.

(49) *Herodotus*, lib v. c. 67. makes *Adrastus* Grandson of *Polybus*, and to succeed him, as *Pausanias* also does. *Homer* saies, that *Adrastus* was the first who reigned at *Sicyon* : meaning that he was the first *Argive* King who reigned there.

Καὶ Σικυῶν· ὃν ἄρ' Ἀδρης ὁ πρῶτ' ἐμβασιλεύεν. Il. B. γ' 572.

Adrastus, upon the Death of his Father *Talaus*, fled from *Argos*, which he left to his Son *Ægialeus*, and went to *Sicyon*, and reigned there. See *Pau-*

Flood happened. Now, though *Inachus* and *Ogyges* are generally supposed to be contemporary Kings, the one of *Argos*, the other of *Attica*; yet the *Greeks* were very uncertain when they lived: and some doubted whether there ever were any such Kings at all.

The *Ogygian Deluge*, which drowned a great Part of *Attica* and *Bæotia*, was famous in their History; but whether *Ogyges* was ever King of *Attica*, how long he reigned, and whether he was drowned by the Flood, as some thought, or escaped it, as *Africanus* was of Opinion, with others, is altogether uncertain: and some were of Opinion, that *Inachus* was the Name of a River only, and not of a Man, and that *Phoroneus* was the first King of *Argos*. However, from *Ogyges* (50) and *Phoroneus* the *Attic* and *Argive* *Æras* were deduced. The ancient Historian *Acufilaus* (51) made *Phoroneus* the first King of *Argos*, and therefore calls him the *first of Men*, who reigned there. And the ancient Author of the *Phoronis* (52) called him the *Father of mortal Men*. And *Pliny* (53) calls him, the *most ancient King of Greece*. The *Argives* (54) related, that *Inachus* reigned in the Country, and called the River after his own Name: but another Account was, that *Phoroneus* was the first King of the

sanias in Corinth. p. 125, edit. Kuhn. and Eustath. Com. in Hom. Il. B. p. 218, 220. edit. Basil. and Herodot. lib. v. c. 67.

(50) Τὰς ἡμετέρας τῶν τετάρτων ὡδὲ πως τῆς Ἀττικῆς χρονολογίας ἀριθμημένης, ὡς ὁ Ὀλύμπιος τῶν παρ' ἐκείνοις ἀνέχθοντι πιστεύει, ἐφ' ᾧ γέγονεν ὁ μέγας ἢ πρῶτος ἐν τῇ Ἀττικῇ καὶ ἀκλυσμός, Φορωνέως Ἀργείων βασιλεύοντος, ὡς Ἀκασίλαος ἰσορεῖ. Afric. ap. Euseb. Præp. Evang. lib. x. c. 10. p. 488. And *Solon*, in *Plato's Timæus*, knew nothing more ancient than *Phoroneus* and *Niobe*; τὰ δὲ χαλκὸν ὅταλα λέγειν Ὀπικεῖς, πρὶν Φορωνέως τε τῶν πρώτων λεχθέντος ἢ Νιόβης, p. 22. tom. iii. Serran. and Clem. A. Strom. i. p. 321. And *Proclus*, upon the Passage of *Plato*, observes, δὲ χαλκὸν ὅταλα—τοῖς Ἀργείοις, ἅχρ' ὅτε Φορωνέως ἢ Νιόβης· ὅτοι γὰρ δὲ χαλκὸν ὅταλοι παρ' Ἑλλήσιν.—Κατὰ δὲ τὴν ἐν τῇ Ἀργολικῇ γῇ ὡς Ἰνάχης ἤρχετο. In *Timæum*, Plat. p. 31.

(51) Ἀκασίλαος γὰρ Φορωνέα πρῶτον ἀνθρώπων γένεσιν λέγει. Clem. Al. Strom. i. p. 321.

(52) Ὁ τῆς Φορωνίδος ποιητὴς εἶναι αὐτὸν (Φορωνέα) ἐφ' ᾧ παλῆρα θνητῶν ἀνθρώπων. Apud Clem. Al. Strom. i. p. 321.

(53) Antiquissimum Græciæ regem. Nat. Hist. lib. vii. c. 56.

(54) Ἰνάχον βασιλεύοντα τὸν τότε πόλεμον ἀφ' ἐαυτοῦ λέγουσιν ὀνομάσαι. Pausan. Corinth. p. 58. λέγεται δὲ ἢ ὡς λέγεται Φορωνέα ἐν τῇ γῇ ταύτῃ [Ἀργολίδι] γένεσθαι πρῶτον· Ἰνάχον δὲ ἐκ αὐτοῦ, ὡς τὸν πόλεμον, παλῆρα εἶναι Φορωνέα, ibid.

Country:

Country ; and that his Father *Inachus* was not a *Man*, but a *River*. However, it was agreed that *Phoroneus* (55) Son of *Inachus* was the first who brought the Inhabitants, who were dispersed over the Country, into one Community.

Æschylus, with other ancient Writers, made *Inachus* the Father of *Io*; but saies, that *Io* lived no more than four Generations before *Danaus*, as (56) *Apollodorus* also supposes : these were *Io*, *Epaphus*, *Libya*, *Belus*, *Danaus*. This therefore may be the true *Argive Inachus*, and the other fictitious. But *Ocellus Lucanus* (57) the most ancient *Pythagorean* Writer, saies, *Inachus* was thought to have been the first King of *Argos* recorded in the *Greek History*; and that the *Æra* of their History commenced from him. And though *Plato* (58) calls *Inachus* a River of *Argos*, yet he mentions his having Sons. So the River was probably called *Inachus* from him, according to the Usage of ancient Times, when Names were given to Countries, Mountains, Rivers, etc. from some famous Men, who first lived or planted Colonies in and about them.

Apollodorus (59) calls *Inachus* the Son of *Oceanus* and *Tethys*, to shew that his Original was not known in *Greece*, and adds, that the *Argive River Inachus* was so called from him. He saies he was the Father of *Phoroneus*, and makes *Phoroneus* the first King of that Part of *Peloponnesè*, where he and his Descendants reigned. *Hyginus* (60) after *Apollodorus*, calls *Inachus* the Son of *Oceanus*, and Father of *Phoroneus*; yet he supposes that he was not a King; but saies on the contrary, that when *Mercury* divided the Nations, he made

(55) Φορωνεύς ὃ ὁ Ἰνάχης τὰς ἀνθρώπους συνήγαγε πρῶτον εἰς κοινόν, σποράδας τέως, καὶ ἐφ' ἐαυτῶν ἐκάσθη οἰκῆντας. *ibid.*

(56) *Biblioth. lib. ii.*

(57) Τοῖς λέγουσιν πρὶν τῆς Ἑλληνικῆς ἱστορίας ὅτι Ἰνάχης ἐστὶν τὸ Ἀργεῖον, etc. *De Universo, c. iii. sect. 23.*

(58) Ἰνάχης Ἀργεῖον ποταμὸν παλαιόν. *De Repub. lib. ii. p. 607.*

(59) *Lib. ii. c. i.*

(60) *Inachus Oceani filius procreavit Phoroneum, qui primus mortalium dicitur regnasse.—Exordium regnandi tradidit (sc. Mercurius) Phoroneo, ob id beneficium, quod Junonis sacra primus fecit. Fab. 143. Phoroneus Inachi filius arma Junoni primus fecit, qui ob eam causam primus regnandi potestatem habuit. Fab. 274.*

Phoroneus the first King of the Country where he reigned. And *Dionysius of Halicarnassus* (61) thinks he was the first who reigned at *Argos*. So that from the Testimonies of the most ancient Writers, to which may be added (62) *Lactantius*, *Eusebius*, and *Augustin*, we may conclude, that *Inachus*, from whom the *Argive* River was called, was the Father of *Phoroneus*, and first came with a *Pelasgic* (63) Colony into the Country of *Argolis*, where they were dispersed up and down the Country for several Years, till *Phoroneus* brought them into one Community, and gave them Laws, and reigned over them.

Now to find out the Time of *Phoroneus*, in whose Reign the *Ogygian* Flood happened, let us consider what Evidence is given by ancient Writers.

Africanus (64) wrote, in the third Book of his Chronography, that the most eminent *Christian* and *Heathen* Authors, and amongst the latter *Hellanicus* and *Philochorus*, who wrote the *Attic* History; and *Castor* and *Thallus*, in their *Syriac* History; and *Diodorus* and *Alexander Polyhistor*; and also the most exact *Christian* Writers, all agreed to reckon 1020 Years from *Ogyges*, or the *Ogygian* Flood, to the Beginning of the *Olympiads*: and *Censorinus* saies, this Term was believed to be about a thousand Years, which is his true Reading, as will be shewn below on the *Trojan* Æra. By this Computation, the *Ogygian* Flood was placed in the Year before *Christ* 1796. But this Computation carries the *Ogygian* Flood too high, both by the Reckoning of *Africanus* and *Eusebius*.

(61) *Antiq. Rom.* lib. i. p. 9.

(62) *De ver. relig.* lib. i. p. 53. edit. Oxon. *Euseb. Chron.* p. 63. *August. De civ. Dei*, lib. xviii. c. 3. And though *Eusebius*, from *Castor*, makes *Inachus* the first King of *Argos*; yet he saies, *Phoroneus* his Son first instituted the Laws of Government. *Chron.* p. 63, 65. *Syncellus* saies, that *Acusilaus* related *Inachus* to be the first King of *Argos*: but this is an Error, as appears from many ancient Writers. See *Syncel. Chron.* p. 64.

(63) The ancient Kings of *Argos*, before *Danaus*, were called *Kings of the Pelasgi*, and the People were called a *Pelasgic Nation*; and *Argos* was called a *Pelasgic City*. See *Æschyl. Supplices*, p. 598, 600. and in many other Places of that Tragedy, edit. Stanley.

(64) *Apud Euseb. Præp. Evang.* lib. x. c. 10. p. 489.

Africanus (65) saies, that the Flood having destroyed most of the Inhabitants of *Attica*, there was no King for 189 Years to *Cecrops*. Now, if we place *Cecrops* as high as the *Parian Marbles* and *Africanus* in *Eusebius* put him, that is, in the Year before *Christ* 1582; and add to this Sum 189 Years up to the *Ogygian Flood*, it will then be placed in the Year before *Christ* 1771, which is the highest Term of it.

Eusebius, in his *Chronicon* (66) places the Flood which happened in the Reign of *Ogyges* (and which by a Mistake is said to be in *Egypt* instead of *Attica*) in the Year before *Christ* 1761.

But though *Eusebius* (67) in his *Præparatio Evangelica*, placeth *Cecrops*, with *Africanus*, four hundred Years nearly before the Destruction of *Troy*, or in the Year before *Christ* 1582; yet in his *Chronicon* he puts him more rightly from *Castor*, in the Year before *Christ* 1555; and here *Syncellus* (68) placeth him.

By this latter Reckoning of the Time of *Cecrops*, and 189 Years Interval between him and the *Ogygian Flood*, this Flood happened in the Year before *Christ* 1744: which by the Computation of *Eusebius*, was in the first Year of *Apis* Son of *Phoroneus*, where *Syncellus* (69) observes, some Chronologers placed the *Ogygian Flood*. But as the most ancient Writers agreed, that this Flood happened

(65) Μετὰ τὸ Ὀγυγον, ἀπὸ τῶν πολλῶν φθορῶν, ἀεσιλότης ἔμενεν ἡ νῦν Ἀττικὴ μέχρι Κέκροπος ἔτι εἰς τὸν γὰρ μετὰ Ὀγυγον Ἀκλαῖον, ἢ τὰ πλεονάζοντα τῶν ὀνομάτων, εἰς τὸν γὰρ φησὶ Φιλόχορος. Ibid. p. 490.

(66) *Scaliger*, in his Edition of the *Chronicon* of *Eusebius*, placeth the *Ogygian Flood* under Number 262, and the fifty-second of *Phoroneus*, in the Year before *Christ* 1753; and some of *Pontacus's* MSS. place it in the fiftieth, and some in the fifty-first of *Phoroneus*: but the best MSS. place it under the Number 254 of *Eusebius*, and the twenty-fourth Year of *Phoroneus*, which is the Year before *Christ* 1761.

(67) Lib. x. c. 9. p. 486. *Eusebius*, in his *Chronicon*, p. 74 and 93, reckons no more than 375 Years, from *Cecrops* to the Destruction of *Troy*: and having placed the *Æra* of *Troy* in the Year before *Christ* 1180, which is two Years too low, he has, by the same Reckoning, placed *Cecrops* in the Year before *Christ* 1555, which is two Years too low likewise.

(68) *Chronograph.* p. 153.

(69) Ibid. p. 148.

in the Reign of *Phoroneus*, *Eusebius* has placed his Reign several Years too high; and has misled the later Chronologers who followed him.

Eusebius supposed *Ogyges* to have reigned in *Attica* several Years before the Flood; and placeth his building *Eleusina* in *Attica* in the Year before *Christ* 1779, in which Year, with the greatest Probability, the *Argive* Æra, and Beginning of the Reign of *Phoroneus*, is to be fixed.

Cedrenus (70) gives us an ancient Testimony, that the *Ogygian* Flood happened in *Attica* 248 Years before the *Deucalion* Flood in *Theffaly*, which was in the Reign of *Cranaus*, the second King of *Athens* and a Native of *Attica*. *Cranaus* began to reign in the Year before *Christ* 1507, to which add 248 Years, then the *Ogygian* Flood fell in the Year before *Christ* 1755, if the *Deucalion* Flood was in the first of *Cranaus*; and it was either then, or not later than the fourth of *Cranaus*, as I have elsewhere (71) shewn; and where the corrected *Parian* Marbles place it.

It appears, that it was unanimously agreed by the ancient Historians, that the *Ogygian* Flood happened in the Reign of *Phoroneus*; but in what Year of his Reign was not known. But from the foregoing Evidence we may place it, either in the Year before *Christ* 1771, which was the ninth Year of *Phoroneus*; or in the Year before *Christ* 1761, which was the nineteenth Year of his Reign, or in the Year before *Christ* 1752, which was the twenty-eighth of *Phoroneus*: and I think the last to be the most probable Year.

Having endeavoured to fix, with the greatest Probability, the Æra of the Kingdom of *Argos* to the Reign of *Phoroneus*, and the Year

(70) *Histor. Compend.* p. 11.

(71) *Apollodorus* placeth the *Deucalion* Flood in the Reign of *Cranaus*; and *Varro* placed it in the same Reign, as *Augustine* tells us, *De civ. Dei*, lib. xviii. c. 10. fin. And *Clemens Alexandrinus*, from *Tatian*, places it in the contemporary Reign of *Crotopus*; see *Strom.* i. p. 321. and Notes. And *Eusebius* is mistaken, in putting it in the Reign of *Cecrops*; and the later Chronologers are misled by him: but it is with the greatest Probability placed in the fourth Year of *Cranaus* and *Crotopus*, according to the true *Attic* Æra from *Cecrops*, and in the Year before *Christ* 1504.

before *Christ* 1779; the Reigns of the following Kings are to be deduced from that *Æra*: and we cannot err much if, with *Eusebius*, we date the Reign of *Ogyges* from the same Year.

Kings of Argos from Phoroneus.

[*Inachus*, Father of *Phoroneus*, came to *Argos* with a Colony, and lived there fifty Years; An. M. 3597. Before Ch. 1829.]

	Reigned Years	Year of the World	Before Christ
1 <i>K. Phoroneus</i>	60	3647	1779
2 <i>Apis</i>	35	3707	1719
3 <i>Argus</i>	70	3742	1684
4 <i>Criasus</i>	54	3812	1614
5 <i>Phorbas</i>	25	3866	1560
6 <i>Triopas</i>	36	3891	1535
7 <i>Crotopus</i>	21	3927	1499
8 <i>Steneleus</i>	11	3948	1478
9 <i>Danaus</i>	50	3959	1467
The <i>Parian</i> corrected Marbles make <i>Danaus</i> come to <i>Argos</i> in the Year before <i>Christ</i> 1586; but do not say that he then reigned there.			
10 <i>Lynceus</i>	35	4009	1417
11 <i>Abas</i>	23	4044	1382
12 <i>Prætus</i>	17	4067	1359
13 <i>Acrisius</i>	31	4084	1342

The *Argive* Kingdom was now divided, and *Acrisius* reigned at *Mycenæ*, and *Prætus* at *Argos*. The Years of the Reigns agree with *Africanus* and *Eusebius*. But some of them are wrong in the common Chronological Tables: and the Reign of *Phoroneus* is placed several Years too high in them.

*Of the Times of Io, Epaphus, Belus, Agenor, Cadmus,
etc.*

Theon (72), in his Scholia on *Aratus*, saies, *Belus* was the Son of *Libya*, and Grandson of *Epaphus*, who was the Son of *Io*. And *Apollodorus* (73) makes *Libya* the Daughter of *Epaphus*, Son of *Io*; and *Agenor* and *Belus* the Sons of *Libya* by *Neptune*; and *Cadmus* was the Son of *Agenor*, and *Danaus* was Son of *Belus*. This Genealogy from *Io* is fixed and undisputed, and makes *Io* no more than four Generations before *Danaus*; as *Æschylus* (74) also makes her. Therefore she must live in the Reign of *Crius*; and the Story of her lying with *Jupiter*, cannot be older than the Year before *Christ* 1600.

Apollodorus (75) relates, that *Cadmus* was the Son of *Agenor* and *Telephassa*, whom he married in *Phœnicia*: but the Scholiast on the *Phœnissæ* of *Euripides* saies, he was the Son of *Agenor* and *Antiope*, the Daughter of *Belus*; and the Scholiast (76) of *Apollonius Rhodius* saies, from *Pherecydes*, an ancient Author, that *Cadmus* was the Son of *Agenor* and *Argiope*, his second Wife, who was the Daughter of *Nilus*, and not of his first Wife the Daughter of *Belus*: therefore the Scholiast of *Euripides* is mistaken.

(72) *Ις δ' Ἐπαφῶς ἡ Λιβύη, ἧς Βῆλος, ὃς Ἀγήνωρ, ὃς Κηφύς.* p. 26. edit. Oxon. The Words ὃς Ἀγήνωρ are an Interpolation, and ought to be omitted: for *Agenor* was Son of *Libya*, and Brother to *Belus*; and *Cepheus* was the Son of *Belus*, but not of *Agenor*.

(73) Lib. ii. p. 72. lib. iii. init. See Schol. on *Pindar's* *Pyth.* iv. ῥ 25. where *Pindar* calls *Libya* *Ἐπαφῶιο κόρη*, the Daughter of *Epaphus*. See also the Scholiast on the *Phœnissæ* of *Euripides*, ῥ 5. and on the *Orestes*, ῥ 930. also the Scholiast on *Homer*, Il. A. ῥ 42. p. 28. and *Pausan.* *Messen.* p. 134.

(74) In *Prometh. Vinc.* p. 52. and the Scholiast there, edit. Steph. 1557. So likewise in *Supplic.* ῥ 300—325.

(75) *Ἀγήνωρ παρ' Ἑλλάδος εἰς τὴν Εὐρώπῃ γαμῆν Τελεφάσαν.* lib. iii. init. This is the present Reading of *Apollodorus*. But he wrote *εἰς τὴν Φοινίκῃ*, as he has it, lib. ii. p. 71. And *Agenor* never went into *Europe*; but he went into *Phœnicia* out of *Egypt*, and reigned there.

(76) *Argonaut.* lib. iii. on ῥ 1185.

The Grecian Accounts are very confused about the Age of *Io*, because many ancient Writers thought her to be the Daughter of *Inachus*, Father of *Phoroneus*: these were (77) *Castor*, *Æschylus*, and most of the Tragedians, and *Herodotus* (78) gave the same Account from the *Persian* Historians. But she lived two Generations later; and those who thought her the Daughter of *Inachus*, as *Æschylus*, *Theon* (79), and others, supposed *Epaphus* to be her Son who lived but three Generations before *Danaus*, and so could not be born before the Year before *Christ* 1600.

Io therefore was not the Daughter of *Inachus*; but either of *Piren* (80), as *Hesiod* and *Acusilaus* related: or else, as (81) *Apollodorus* saies some thought, [and *Aratus* was one, and (82) *Pausanias* agreed with them] she was the Daughter of *Iafus*, Brother of *Crius* King of *Argos*. And *Iafus* was the Son of *Argus*, who was the third King of *Argos* after *Inachus*; and from him the City and Country was called *Argos*.

Io was called *Callithyia*, as we learn from (83) *Hesychius*, and was the first Priestess of *Juno's* Temple at *Argos*, which was built by *Piras*, or *Piren* her Father, as *Plutarch* relates, from whom *Eusebius* tells us (84), that *Piras* first built a Temple to *Juno* at *Ar-*

(77) Lib. ii. p. 69. *Apollodor.*

(78) Lib. i. c. 1.

(79) *Aratus* Phænom. p. 25. edit. Oxon. rightly called *Cepheus* a Descendant of *Iafus*: Ἰάσιδας, as he descended from *Io* the Daughter of *Iafus*, as others also thought. *Theon* took *Ιάσιδας* to be the same as *Ιάχσις*, or to be derived from *Io* his Daughter; and saies, *Cepheus* was called *Iafides*, not from *Iafus* but from *Inachus*, from whose Daughter *Io*, he saies, he derived his Original; being the Son of *Belus*, who was the Son of *Libya*, who was the Daughter of *Epaphus*, who was the Son of *Io*, the Daughter of *Inachus*. Schol. p. 26.

(80) *Apollodor.* lib. ii. p. 69.

(81) Ibid.

(82) *Corinth.* p. 58.

(83) Ἰὼ Καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἱέρεια τῆς Ἀθηνᾶς. So the Edit. have it; but *Hesychius* wrote, as *Scaliger* observed, τῆς Ἥρας. And this is confirmed from *Plutarch* in the following Passage. And perhaps *Hesychius* wrote also Καλλιθυα, as *Plutarch* did.

(84) Λέγειται Πείρας ὁ πρῶτος Ἀργολίδος Ἥρας ἱερὸν εἰσάγειν τὴν Ἰωλὴν θυ-

gos, in which he placed her Image made of Pear-tree Wood; and consecrated his Daughter *Callithyia* the first Priestess.

Eusebius, in his Chronicon, places *Callithyia* or *Io* in the first Year of *Criafus*, and calls her the Daughter of *Piranthus* or *Piras*, as *Pontacus's* MSS. more truly read; and saies she was the first Priestess at *Argos*. This agrees very nearly to the true Time of *Io*. But afterwards, in the seventeenth Year of *Triopas* (which was ninety-five Years after the first of *Criafus*) he relates, that *Jupiter* lay with *Io* the Daughter of *Iafus*: that some related she went into *Egypt*, and married *Telegonus*, by whom she had *Epaphus*. This is a great Parachronism, and inconsistent with all ancient History.

Theon relates (85), that *Trochilus* was Son of *Callithyia*, the first Priestess at *Argos*, and was the first who joined Horses to a Chariot: *Eusebius* saies, it was a Chariot with four Horses; and places *Trochilus* in the Year before *Christ* 1568, very agreeably to his Account of the Time of *Callithyia*, and to the true Age of *Io*.

Jupiter was related to lie with *Io*, and to get *Epaphus* of her, who might be the Son of *Telegonus*, who carried her off into *Egypt*. This was about the Year before *Christ* 1600; and could not be much before. *Io* went into *Egypt*, and married *Telegonus*, a King of *Egypt*; and erected a (86) Statue to *Isis*; and was also herself called *Isis*, and the second *Io* (87), to distinguish her from *Io* Daughter of *Inachus*.

Epaphus had a Daughter called *Libya*, who was born about the Year before *Christ* 1578: and she had *Belus* and *Agenor* by *Neptune*, or some Prince of the Sea-Coast of *Egypt*, about the Year before *Christ* 1558. *Cadmus* was born of *Agenor* and *Telephassa*, in *Phæ-*

γαίρα Καλλιθίαν ἱερεὴν καλῶσας, ἐν τῶν παρὰ Τίρωθα δένδρων ὀρχνίῳ τεμνὸν
εὐκλείανον Ἦρας ἄγαλμα μορφῶσαι. Apud Euseb. præp. Evang. lib. iii. c. 8.
Æschylus calls *Io*, Κληδῶν Ἦρας. Supplic. v. 299.

(85) Τροχίλος τῆς Καλλιθέας [rather Καλλιθίας] παῖδος τῆς πρώτης ἐν Ἀργεῖ
ἡρωίδος ἱερείας, ἃμα πρώτη ζεύξαντι. Schol. in Arat. Phænomen. p. 23.

(86) Εἰς Αἴγυπτον ἐλθούσα (Ἰὼ) ἐγαμίθη Τελεγόνῳ τῷ βασιλεύοντι τότε Αἰγυπτίων·
ἰδρύσατο ἡ ἄγαλμα Δήμητρος, ἣν ἐκάλεσαν Ἰσιν Αἰγυπτίοι, καὶ τὴν Ἰὼν Ἰσιν ὁμοίως
προσηγόρευσαν. Apollodor. lib. ii. p. 71.

(87) Syncel. Chronograph. p. 152, 158.

nicia,

nicia, about the Year before *Christ* 1520; or, as *Phercydes* and others thought, in *Egypt*, of *Argiope* Daughter of *Nilus*; and *Eusebius* and *Conon* agree, that he was born in *Egypt*. He fled into *Phœnicia* from the Tyranny of his Uncle *Busiris* [as *Conon* (88) relates] who reigned in the *Libyan* (89) *Egypt*: and *Diodorus Siculus* (90) supposes, that his Father *Agenor* went with him, and reigned in *Phœnicia*.

Agenor sent *Cadmus* with a Body of *Phœnicians* into *Greece*, to seek his Sister *Europa*, who had been carried away by a Master of a Ship. This was in the Year before *Christ* 1495: and the next Year having conquered the *Bœotians*, he settled with his *Phœnicians* in their Country; and built the Citadel which he called *Cadmeia*, and afterwards a City which he named *Thebes*, after the famous *Egyptian* City so called, and where his Father *Agenor* probably lived, and he might be born.

Cadmus, for slaying the *Bœotians*, called the *Dragons Teeth* (91), was forced to serve *Mars* eight Years; and after the Term of his Servitude was fulfilled, he married *Harmonia*, the Daughter of *Mars* by *Venus*. This was about the Year before *Christ* 1486. By her *Cadmus* had *Semele*, of whom *Bacchus* was born, about the Year before *Christ* 1420: who was slain by *Perseus* in the ninetieth Year of his Age, and the Year before *Christ* 1330, as *Eusebius* relates from the Poet (92) *Dinarchus*. *Scaliger* thinks this to be a Mistake in *Eusebius*, and shews (93) from *Cephalion*, the Historian, that *Perseus* in his War with *Bacchus* did not kill *Bacchus*, but fled (94), from him. *Scaliger* did not remember, that *Pausanias* relates (95) that *Bacchus* and his Female Warriors having invaded *Argos*, were

(88) Narrat. xxxii. p. 272.

(89) Isocrat. in Busir. Orat.

(90) Lib. iv. p. 210.

(91) Conon. Narrat. xxxvii. Apollodor. lib. iii. p. 156, 157. See Suid.

Καδμεία νίκη.

(92) Chron. lib. poster. p. 87.

(93) Animadv. in Euseb. Chron. p. 44. edit. 1658.

(94) See Georg. Syncel. Chronograph. p. 167.

(95) Corinth. p. 62, 64.

defeated

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defeated by *Perseus*, and many of the Women slain: and this War was probably after that *Perseus* had invaded *Bacchus*, and was forced to fly; and might be the Occasion of this War of *Bacchus* against *Perseus* at *Argos*: where *Bacchus* was defeated. But *Pausanias* does not say he was slain. However, this Defeat might give Occasion to the Tradition of his being slain, and it might be true.

Scaliger never heard of the Poet *Dinarchus* but in *Eusebius*. *Dionysius* (96) of *Halicarnassus* mentions, from another Writer, four Authors named *Dinarchus*: one an *Athenian* Orator; another who wrote of the Mythology of *Crete*; a third of *Delos*; and a fourth, who wrote a Treatise concerning *Homer*: and one of these might be the Poet *Dinarchus*. But *Cyril* (97) mentions the Poem of *Dinarchus* concerning the Actions of *Bacchus*; that he slew *Aëtæon* and *Lycurgus*; and was afterwards slain by *Perseus*, and buried at *Delphi*: and he saies in another Place, that *Perseus* slew *Bacchus*.

Thus I have cleared the Times of a perplexed Part of ancient *Greek History*, which is very confused in all Chronological Tables and Writers.

Of the Time of the Argonaute Expedition.

The *Argonautic Expedition* has ever been famous in History; but the Time of it has never been known, or rightly fixed by any Chronologer.

The Chronologer *Thrasillus* (98) placed the Expedition of *Perseus* ninety-eight Years before the *Argonautic*, and the *Argonautic Expedition* seventy-nine Years before the Destruction of *Troy*: so the Expedition of *Perseus*, by his Account, was in the Year before *Christ* 1361; and the *Argonautic Expedition* was in the Year before *Christ* 1263.

Now, as *Acrisius*, the Grandfather of *Perseus* by his Daughter *Danae*, began to reign in the Year before *Christ* 1342, and reigned

(96) De Antiq. Orator. p. 112. edit. Sylburg. 1586.

(97) Cont. Jul. lib. x. p. 341, 342. also Cont. Jul. lib. i. p. 11.

(98) Apud Clem. A. Strom. i. p. 336.

thirty-one Years; it is very absurd to suppose his Grandson to be a Man, and to make an Expedition nineteen Years before. So that *Perseus* is placed at least thirty Years too high; and in consequence the *Argonautic Expedition* is at least as many Years too high, or more. And as *Hercules*, *Castor*, and *Pollux*, were known to be *Argonauts*, their Times will not agree with the common *Æra* of that Expedition: and much less the Age of *Helena*, the Sister of *Pollux*, who must have been an old Woman when *Paris* stole her for her Beauty. For if she was born not (as is supposed) with *Pollux*, but at the *Argonautic Expedition*, she must, by the foregoing Reckoning, be seventy-nine Years old at the taking of *Troy*.

Thrasillus has misled other Chronologers both ancient and modern. *Eusebius* placed the *Argonautic Expedition* ninety-one Years before the Destruction of *Troy*, that is, by his Account, in the Year before *Christ* 1271. And *Petavius* placed it seventy-nine Years before the *Trojan Æra*, that is, in the Year before *Christ* 1263, with *Thrasillus*: and others place it about the same Time. But these Accounts demonstratively carry it many Years too high.

All the ancient Writers agree, that *Hercules* was a contemporary Hero with the *Argonauts*; and most of them related that he sailed with them, though some reported that he was left by the Way, and did not go to *Colchis*.

Herodotus (99) saies it was related, that *Hercules* was left by the *Argonauts* in the Bay of *Magnesia*, where he was sent ashore for Water, when they sailed to *Colchis* for the Golden Fleece. And he went thence to the Court of *Lydia*, and was Servant to Queen *Omphale*, Daughter of *Jordanns*, as *Apollodorus* relates from *Herodotus*: and *Herodotus* (1) supposes him to be at *Lydia*, where he got one of *Omphale's* Maids with Child, and had by her a Son called *Cleolaus*, from whom the *Heraclidæ* descended.

Apollodorus (2) gives a better Account of *Hercules* being left by the

(99) Lib vii. c. 193. *Plutarch* also saies, the *Argonauts* left *Hercules* in their Expedition. Reipub. gerend. Præcepta. p. 819.

(1) Lib. i. p. 4.

(2) Lib. i. p. 51, 52.

the *Argonauts*: he saies that *Hylas*, the Favourite of *Hercules*, was sent ashore to fetch Water, and not returning, *Hercules* went to seek him, and staying long the Ship sailed, and he was left in *Myfia*. Now it was, he adds, that *Herodotus* related his serving *Omphale*. But (3) *Phercydes*, an ancient Historian, wrote, that *Hercules* did not go out with the *Argonauts*; and gave a silly Reason for it, as if the Ship *Argo* could not bear the Weight of so great an Hero. But *Demaretes*, another ancient Historian, said he went to *Colchis*; and a still older Writer, (4) *Dionysius (Milesius)* said he was the Captain of the *Argonauts*.

Apollodorus (5) in another Place relates, that the *Argonautic Expedition* happened whilst *Hercules* was with *Omphale*, whom he served three Years; and that as soon as his Servitude was expired, he went with *Telamon* and an Army in eighteen Ships and took *Troy*: and having slain *Laomedon*, he made his Son *Podarces*, called *Priam*, King; whom his Sister *Hesione* first redeemed with her Golden Veil.

Ixetxes (6) from ancient Writers saies, that *Hercules* served *Omphale* Queen of *Lydia* three Years, and that after this Term was expired, he went with six Ships and took *Troy*. He adds, that *Musæus* the Poet made mention of *Hercules* serving *Omphale*, whom he called the (7) *Jordanian Nymph*; because she was Daughter of *Jordanus*.

Diodorus Siculus (8) gives an Account of *Hercules* serving *Omphale* Queen of *Lydia*, which he relates as precedent to the *Argonautic Expedition*, in which he saies he accompanied *Jason* to fetch the Golden Fleece: and afterwards tells, that in his Return with the *Argonauts* from *Colchis*, he went to *Troy*, to demand *Laomedon's*

(3) *Phercydes* flourished in the 75th Olympiad; in the Year 480 before the Christian Æra.

(4) This *Dionysius* flourished in the Reign of *Darius Hystaspis*, and in the 65th Olympiad, and the Year before Christ 520.

(5) Lib. ii. p. 126, 127.

(6) Chiliad. ii.

(7) Θεὸς ἐν ἐνόμῳ (i. e. Mercurius) Ἰορδανίῃ πότε νύμφη.

(8) Lib. iv. p. 237, 238.

Mares which he had promised him, when he delivered his Daughter *Hesione* (9) from the Sea-Monster to which she was exposed, and who was promised to be her Deliverer. Upon *Laomedon's* refusing to deliver the Mares and his Daughter *Hesione*, *Hercules* with *Telamon*, and a Body of *Argonauts*, besieged the City and took it; and slew *Laomedon*, and made his Son *Priam* King, who would have persuaded his Father to perform his Promise to *Hercules*.

From the preceding History of *Hercules* we may nearly fix the Date of the *Argonautic* (10) Expedition: for it must be placed either whilst he served *Omphale*, or the Year that he slew *Laomedon* King of *Troy*. As the latter Account seems most probable, it fixes the *Argonautic* Expedition to the Year before *Christ* 1224, or 1225. For it is agreed that *Priam* reigned forty Years, and was killed at the taking of *Troy*; and so began to reign in the Year before *Christ* 1224: and if *Hercules* made him King in his Return with the *Argonauts* from *Colchis*, the Expedition thither must have been either in the Year 1224 or 1225 before the *Christian* Æra.

(9) Ibid. p. 252. Apollodor. lib.ii. p. 113, 126, 127.

(10) *Lactantius* well observes, Navigavit Hercules cum Argonautis, expugnavitque Trojam, iratus Laomedonti ob negatam sibi pro filiæ salute mercedem, unde, quo tempore fuerit, apparet. De fals. relig. lib. i. c. 9.

The only Objection to the Account of *Hercules* taking *Troy* in his Return with the *Argonauts*, and which *Diodorus* himself takes notice of (lib. iv. p. 252.) is, that the *Argonauts* had no more than one Ship with them; but that *Hercules* went with an Army of Volunteers in six Ships, as *Homer* relates, and as others said, in eighteen, when he took *Troy*. This favours the Account of his sailing to *Troy*, and taking the City by Storm, and killing *Laomedon*, about two Years after the *Argonaute* Expedition; and can make no more Difference in the Æra of it. But *Diodorus* credits the other Account, of *Hercules* taking *Troy* in his Return with the *Argonauts* from *Colchis*. The Account in *Homer*, which is a Boast of *Tlepolemus* the Son of *Hercules*, in his Contempt of *Sarpedon* whom he was going to fight, is suspicious. For *Homer* saies, *Hercules* went with six Ships only, and a very few Men in them, which looks romantic and fabulous. His Words are,

Ἐξ οἷς σὺ νησι ἢ ἀνδράσι παυροῖσι

Ιλίσ ἐξαλάπαξε πόλιν—Iliad E. γ' 641, 642. Where the Words ἀνδράσι παυροῖσι are ill rendered in the *Latin* Version by *viris paucioribus*; and should have been rendered, *viris admodum paucis*. For it is well

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If this Expedition was made whilst *Hercules* lived with *Omphale*, it could be only at highest in the Year before *Christ* 1227: for as soon as she dismissed him from her Service, he went to *Peloponnese*, and raised an Army of Volunteers and sailed to *Troy*, and slew *Laomedon* and made *Priam* King.

This Account of *Hercules* being an *Argonaut*, as I have shewn from the concurrent Testimonies of the most ancient Historians, demonstrates the Falsity of the common Chronology, which places the *Argonautic* Expedition in the Year before *Christ* 1267; according to which, *Hercules* could be no more than seven Years old, being born, by the Reckoning of the same Chronology, in the Year before *Christ* 1274: though it is probable he was not born so soon. For *Hercules* (11) instituted an *Olympic* Game in honour of *Pelops*, 430 Years before the *Olympiads*, which commenced in the Year before *Christ* 776: so it was instituted in the Year before *Christ* 1206: and as he is supposed to have died this Year, when he was fifty-two Years old, say (12) *Clemens Alexandrinus*, *Eusebius*, and *Syncellus*, he must, by this Computation, be born in the Year before *Christ* 1258, or, if we reckon with (13) *Thrasyllus*, 441 Years from the *Olympic* of *Hercules* and his Death to the *Olympiads*, he must die in the Year before *Christ* 1217, and be born in the Year 1269 before that *Æra*: and we cannot by this latter Reckoning err more than two or three Years. And this Account is agreeable to the Relation of *Diodorus Siculus* (14), who saies, that *Hercules*, after his Conquest of *Troy*, returned into *Peloponnese*; and was soon after banished by *Eurystheus* from *Tiryns*, and so went to *Pheneus* in *Arcadia*. Four Years after this, in the Year before *Christ* 1220, he went out of

known, that the best *Greek* Writers do very elegantly use *Comparatives* and also *Superlatives* for *Positives*, of which an hundred Instances may be given.

(11) *Syncel. Chronograph. p. 172.*

(12) *Clem. Alex. Cohort. ad gentes, p. 19. Euseb. in Chron. Syncel. p. 164.*

(13) The Editt. of *Clemens Alexandrinus* make *Thrasyllus* reckon 338 Years from the Return of the *Heraclidæ* to the first *Olympiad*; which was only 328 Years, as *Apollodorus* in *Diod. Sic. lib. i. p. 6.* reckoned: and also *Eratosthenes*; and which is undoubtedly the true Number.

(14) *Lib. iv. p. 238—243.*

Arcadia

Arcadia to *Calydon*, a City of *Ætolia* ; and there he married *Deianira*. Three Years after his Marriage with *Deianira*, in the Year before *Christ* 1217, he left *Calydon* for Grief, in having undesignedly killed a Youth with a Blow of his Fist. In his Journey coming to the River *Evenus*, he slew with a poisoned Arrow the Centaur *Nessus*, in the Act of forcing the Chastity of *Deianira*. The Centaur, as he was dying, gave *Deianira* a Receipt for a *Philtrum*, or Love-Charm, as he pretended, to prevent *Hercules* from falling in Love with any other Woman : this was to anoint his Shirt with a Mixture of his Seed and Blood as it dropped from the poisoned Arrow, and to mix them with Oil ; which she did. After this *Hercules* had two Sons by *Deianira* ; and then she hearing that he was in Love with *Iole*, when he sent to her for his Garments which he used to wear when he offered Sacrifice, she sent him the Shirt poisoned with the Blood of the Centaur, to withdraw his Love from *Iole* : which he no sooner put on, but the Poison entered his Flesh and put his whole Body into a violent scorching and consuming Heat, which was incurable. Whereupon, there being no Remedy, he, by the Advice of the *Delphic* Oracle, was burnt in Mount *Oeta* on a Funeral Pile in all his Accoutrements of War. By this Account *Hercules* died about the Year before *Christ* 1215.

In another Place *Diodorus Siculus* (15) relates *Hercules* falling into Madness ten Years after *Jason* had married *Medea* ; which agrees to his dying in the Year before *Christ* 1215, as before : and to the fixing the *Argonautic* Expedition to the Year 1225 before the *Christian* Æra.

The *Argonautic* Expedition could not be sooner than the Time where I have placed it, or the Year before *Christ* 1225, because it preceded the Siege of *Troy* but one Generation. Therefore (16) *Herodotus* saies, the Rapture of *Helen* by *Alexander*, or *Paris*, and the War of *Troy*, was in the second Generation after the *Argonautic* Expedition.

(15) Lib. iv. p. 256, 258.

(16) *Διέγεσις* &c. lib. i. p. 2.

So one Age only intervened between them. And *Diodorus Siculus* (17) and *Tatian* (18) agree, that *Hercules*, who was an *Argonaute*, was but *one* Generation before the War at *Troy*; and that he lived very near it: and *Tatian* saies, that this is evident from his Son *Tlepolemus* fighting at *Troy*. Agreeably to the Observation of *Tatian*, and to confirm the Time of the *Argonautic* Expedition being no sooner than I have made it, it is allowed and certain, that the *Argonaute* Princes were in the Flower of their Age when they went to *Colchis*: and their Sons, born probably most of them soon after their Return, and some of them before, were in the Flower of their Age when they went to *Troy*. The Interval of Time was not so great, but that several *Argonauts* fought also at *Troy*, and some of them survived the Destruction of it.

Hyginus saies (19), that two Sons of *Ariadne*, Daughter of King *Minos*, were *Argonauts*, viz. *Pbliasus*, or *Pblias*, as *Apollonius Rhodius* calls him; and *Eumedon*: and if so, the *Argonautic* Expedition could not be older than I have made it. The Sons of *Thespius* (20), got by *Hercules* of his Daughters by the Procurement of *Thespius* himself, were *Argonauts*, so *Hercules* was about forty-four Years of Age at the *Argonautic* Expedition.

Philoctetes was an *Argonaut*, and was also with *Ulysses* at the Siege of *Troy*, and lived several Years after it was taken.

Euryalus was another *Argonaut*, who commanded the *Argives* with *Diomedes* at *Troy*. *Teucer* and *Ajax* were Sons of *Telamon*, who was an *Argonaut*; and *Telamon* survived the Destruction of *Troy* some Years: for he banished his Son *Teucer* six or seven Years

(17) Οἱ Ἕλληες φασὶν Ἡρακλέα ῥηέδῃ ῥηεῶ πρότερον τῶν Τρωικῶν. He adds, that he lived σχεδὸν κατὰ τὰς Τρωικὰς χρόνας, lib. i. p. 21.

(18) *Tatian* collected his Chronology from the most ancient Greek and other Writers. He saies, ὁ δὲ Ἡρακλῆς μιᾷ τῶν Τρωικῶν προῤῥήσετο πέφνηε ῥηεῶ τὸ πο δὲ ἐστὶ φαιερὸν ὑπὸ τῷ παιδὸς αὐτοῦ Τληπολέμῳ τῷ σεβασταῖοι δὴ Ἰλιον. Orat. cont. Græc. fin. and apud Euseb. Præp. Ev. lib. x. c. xi.

(19) Fab. xiv. p. 38, 43.

(20) Diod. Sic. lib. iv. p. 235, 245. He saies, *Hercules* was a very young Man and of great Strength of Body, when he got fifty Sons of the fifty Daughters of *Thespius*, by the Procurement of *Thespius*.

after

after his Return from *Troy*; who went to *Cyprus* and built *Salamis* there, eight Years after *Troy* was taken, as the *Parian* Marbles tell us. *Ascalaphus* (21) also was an *Argonaut*, and likewise warred at *Troy*; and was one of the Suitors of *Helen*, before she married *Menelaus*.

Farther, it is evident that the *Argonautic* Expedition could not be sooner than I have placed it, if it be true that *Achilles* was then under the Care of *Chiron*, as *Apollonius Rhodius* (22) relates: for if we suppose him but five Years of Age at that Time, he would be thirty-six or thirty-seven Years old when he went to *Troy*: and it is not probable that he was older, if so old. For *Homer* represents him as a very young Man, and beardless, as (23) *Plato* saies: and his Tutor *Phœnix* (24) calls him (*νήπιον*) but a Child, and one unskilled in martial Exploits as well as in haranguing, when he came first to *Troy*: and *Chiron's* Wife carried him in her Arms, to shew him to his Father *Peleus*, as he was ready to sail to *Colchis* with the other *Argonauts*.

Another Thing to prove that the *Argonautic* Expedition could not be sooner than I have dated it, is, that *Circe*, the Daughter of *Æetes* King of *Cholcis*, went into *Italy* after this Expedition; and was young enough to entertain *Ulysses* after the Destruction of *Troy*, and to have a Son by him. Supposing her then to be but five or six Years old when she was carried into *Italy*, she must be forty-six or forty-seven Years of Age when *Ulysses* was with her. And this is an Argument, that the *Argonautic* Expedition was rather later, and not sooner than I have put it.

But if there be any Truth in *Ulysses* having Children by *Circe*, this *Circe* could not be the Daughter of *Æetes*; for she was a Woman at the *Argonautic* Expedition, and older than *Medea*; and was married to a *Scythian* King, whom she (25) poisoned, and was forced

(21) Apollodor. lib. i. p. 50. and lib. iii. p. 202.

(22) Argonaut. lib. i. § 554, 558.

(23) Conviv. p. 1179.

(24) Hom. Il. I. § 439, 440, 441.

(25) Diod. Sic. lib. iv. p. 249. See the poetical Accounts of *Circe* in Hom. Odyss. K. § 136, 137, etc. and Hesiod. Deor. Generat. § 1011, on

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on that Account to leave the Country; whence she went into *Italy*, and lived at a Promontory on the Sea-Coast, called *Circæum* after her Name. Therefore it must be the Daughter of this *Circe*, called also *Circe*, and Grand-daughter of *Æetes*, who lay with *Ulysses* in *Italy*.

The *Argonautic* Æra being fixed to the Year before *Christ* 1225, is as near the Truth as possible. The learned *Scaliger* saw the Absurdity of placing it as high as *Eusebius* had done; and that it ought to be put in the Reign of *Theseus*; but he is undoubtedly (26) mistaken in placing it so low, as less than *twenty* Years before the Destruction of *Troy*. For had it been so low, it could not have happened in the Reign of *Theseus*, as *Scaliger* saies it did: but it would have happened in the second or third of *Menestheus*, who succeeded *Theseus*; and in whose twenty-second Year *Troy* was taken, as the *Parian* Marbles inform us. *Calvisius* (27) therefore, for the Reasons alledged by *Scaliger*, has placed the *Argonautic* Expedition more rightly in the Year 1221 before the *Christian* Æra.

Argo, which was the first large *Græcian* Ship, at the Return of the *Argonauts*, was (28) consecrated by *Jason* to *Neptune*, the God of the Sea, in Gratitude for its safe Voyage; and afterwards was made a *Constellation*; being, as *Plutarch* (29) relates, the *Symbol* or Image of the famous Ship of *Sesostris*, called also *Osiris*, which he built after his Return into *Egypt* from his nine Years Expedition (30).

1012, 1013. also § 956, etc. *Apoll. Rhod. Argonaut. lib. ii. § 402.* and the *Schol.* on the *Place*: and a fuller Account in the *Schol.* on *lib. iii. § 200.* also *Marc. Heracleotes Perieges. p. 10.* *Virg. Æn. vii. § 11,* etc. But Poets relate Stories without strict Regard to Chronological Truth.

(26) *Animadv. in Euseb. Chron. p. 46.*

(27) *Chronolog. p. 184.*

(28) *Diod. Sic. lib. iv. p. 256.*

(29) Τὸ πλοῖον ὃ καλεῖται Ἐχλὺς Ἀργώ, τῆς Οσίριδος νεὸς εἶδωλον ὑπὲρ τιμῆς καλῆς εὐσεβήσαν. *De Isid. et Osir. p. 359.*

(30) The Ship of *Sesostris* is related to be 280 Cubits long, and covered on the outside with Gold, and within with Silver, and dedicated to *Jupiter*, the great *Theban* Deity. *Diod. Sic. lib. i. p. 52. fin.*

Q

Of the Æra of the taking of Troy.

This Æra is fixed with much more Certainty from the Testimonies of ancient Authors, than that of the *Argonautic Expedition*.

Dionysius (31) of *Halicarnassus*, speaking of the Time of the building of *Rome*, saies, that *Porcius Cato* collected the Term from ancient History, to be 432 Years after the taking of *Troy*: and this Term, according to the Chronological Canons of *Eratoſthenes*, fell in the first Year of the seventh *Olympiad*. The first Year of the seventh *Olympiad* was the Year 752 before the *Christian Æra*. So *Cato* reckoned that *Rome* was built this Year, which is one Year later than the Account of *Varro* made it. And by the same Computation, *Cato* placed the Destruction of *Troy* in the Year before *Christ* 1184. *Dionysius* (32) follows the Account of *Cato*; and saies, *Daicles* the *Mesénian* was this Year Victor in the *Olympic Race*; and that it was the first Year of the Archonship of *Charops*, who was the first decennial Archon.

Dionysius farther acquaints us with the Month, and Day of the Month, when *Troy* was taken. He saies it was near the End of the Year (33), seventeen Days before the Summer Solstice (when the

(31) Καλὼν ὃ Πόρκιος Ἐκλιωνικὸν μὲν εἶχ' οὐρίζει χρόνον· Ὀπμιελὴς ὃ γινόμενον, εἰ καὶ τις ἄλλος, εἰς τὴν συναγωγὴν τῆς δευκασιλογεμένης ἰσορίας, ἔτεσιν ἀποφαίνει δυοὶ καὶ τετράκοντα καὶ τετρακοσίοις ὑπερέσταν τῶν Ἰλιακῶν· ὃ δὲ χρόνος εἴτ' ἀναμειρηθεὶς ταῖς Ἐρατοσθένους χρονογραφίαις, καὶ τὸ πρῶτον εἴτ' ἐπίπλει τῆς ἐβδόμης Ολυμπιάδος. Rom. Antiq. lib. i. p. 60.

(32) Ibid. p. 57, 58, 61. But *Dionysius* not distinguishing between the *Olympiads* of *Iphitus*, and those which began 108 Years after, when *Coræbus* was Victor, mistook the Time of *Daicles*, who was the first crowned Victor at the seventh *Olympiad* of *Iphitus*, in the Year before *Christ* 860, as we are assured by *Pblegon*.

(33) Ἰλιον μὲν καὶ ἥλω τελευτῶντι ἤδη τὸ θέρος, ἐπ' ἀκαίδεκα πρότερον ἡμέραις τῆς θερινῆς τροπῆς, ὅγδοη φθίνοντι μὲν ὁ θάρος ἡλιων, ὡς Ἀθηναῖοι τὰς χρόνας ἀγοσι. Ibid. p. 51. In this Passage there are, I think, two Errors: first, *Dionysius* could not write, that seventeen Days before the Summer Tropic were at the End of Summer, or near it, when Summer was but begun a Month before. For the same Reason he did not write ἔαρ, *Spring*, instead of θέρος, Summer, as *Lapus* conjectured: and after him *Petavius* would have

Athenian

Athenian Year commenced) and the eighth Day before the End of the Month *Thargelion*: that is, *Troy* was taken in the Night (at Full Moon (34) say some) between the twenty-third and twenty-fourth of *Thargelion*, and between the eleventh and twelfth of *June*; the Solstice then falling on the twenty-eighth of *June*, as (35) *Peta-vius* thinks.

Dionysius (36) of *Argos* placed the taking of *Troy* in the eighteenth Year of the Reign of *Agamemnon*, and the first Year of the Reign of *Demophoon* Son of *Theseus*, and the twelfth Day of *Thargelion*. This was in the Year before *Christ* 1183. *Agis* and *Dercylus* wrote, in the third Book of their History, that *Troy* was taken on the twenty-third Day of *Panemus*, which Month corresponds to the *Attic* Month *Thargelion*. *Hellanicus* said it was taken on the twelfth of *Thargelion*; and other *Attic* Historians related it to be taken on the twenty-third of *Thargelion*; and in the last Year of *Menestheus*, at Full Moon, which was in the Year 1183 before the *Christian* *Æra*. Lastly, others placed the taking of it on the twenty-third Day of the Month *Scirophorion*, which was the last Month of the old *Attic* Year.

it: because Spring was ended above a Month before. Therefore instead of *δέρας*, *Dionysius* wrote, either *ἔτας* or *ἐνιαυτῶς*, which latter *Sylburgius* conjectures to be his Reading; agreeably to which I have rendered the Word. Secondly, instead of *ὀγδόη* I would read *ἑξέδομη*, as the *Parian* Marbles have it, from the *Attic* Computation.

(34) *Clemens Alexandrinus*, apud *Euseb. Præp. Evang. lib. x. c. 12. p. 498.* and *Strom. i. p. 321.*

(35) *Doct. Temp. lib. ix. c. 29.*

(36) Κατὰ τὴν δὲ ὀκτωκαιδέκατον ἔτος τῆς Ἀγαμέμνονος βασιλείας Ἴλιον ἔαλω, Δημοφῶν τε Θησέως βασιλεύοντι Ἀθλῶσι, τῷ πρώτῳ ἔτει, Θαργηλιῶν μῶδος δόλιξ ἐπὶ δέκα, ὥς φησι Διονύσιος ὁ Ἀργεῖος. Ἄγρις ᾗ καὶ Δέρκυλ (so *Clem. Alex.* and *Athenæus*; *Eusebius* has *Κέρκυλ* by a Mistake of the Copier) ἐν τῇ τεύτῃ, μῶδος Πανέμω ὀγδόη φθίνοντι. Ἑλλάνικος δαδεκάτῃ Θαργηλιῶν καὶ τῆς τῶν τὰ Ἀττικὰ συγγραψαμένων ὀγδόη φθίνοντι, βασιλεύοντι τὸ τελεσθέν ἐπὶ Μενεσθέως, πληθύσεως σελεύης· νύξ μὲν ἦν [φησὶν ὁ τιμὴν μικρὴν Ἰλιάδα ποιεῖν] μεσάτα, λαμπρὸν δ' ἐπέτελλε σελεύας. Ἐπειροὶ δὲ Σκίροφοριῶν τῇ αὐτῇ ἡμέρᾳ. *Clem. Alex. Strom. i. p. 321.* and apud *Euseb. Præp. Evang. lib. x. c. 12. p. 498.*

Apollodorus

Apollodorus (37) reckoned, from the taking of *Troy* to the Return of the *Heraclidæ*, eighty Years, and thence to the first *Olympiad* 328 Years; so that he placed the taking of *Troy* in the Year before *Christ* 1184. *Diodorus Siculus* (38) follows the Reckoning of *Apollodorus*, and computes 779 Years from the taking of *Troy* to the fourth Year of the ninety-third *Olympiad*; so he placed the Destruction of *Troy* in the Year 1184 before the Birth of *Christ*.

Solinus (39) saies, that by comparing the *Greek* and *Roman* Chronography together, it appeared that *Rome* was built the first Year of the seventh *Olympiad*, in the 433d Year after the taking of *Troy*: so he placed the building of *Rome* in the Year before *Christ* 752, and the Destruction of *Troy* in the Year 1184 before the *Christian* *Æra*. *Solinus* adds, that the *Olympic* Games were restored by *Iphitus* 408 Years after the taking of *Troy*, which again places the Destruction of *Troy* in the Year before *Christ* 1184.

The famous Mathematician and Chronologer (40) *Eratosthenes* computed 407 Years from the taking of *Troy* to the first *Olympiad*. He reckoned, from the taking of *Troy* to the Return of the *Heraclidæ* into *Peloponnese* eighty Years; thence to the building of *Ionia* sixty Years; thence to *Lycurgus* 159 Years; thence to the Beginning of the *Olympiads* 108 Years; in all 407 Years. Therefore *Eratosthenes* placed the Destruction of *Troy* in the Year before *Christ* 1183; or the Year after that where *Apollodorus* fixed it. *Tatian* (41) follows the Computation of *Eratosthenes*; and places the taking of *Troy* 407 Years before the first *Olympiad*, or in the Year before *Christ* 1183.

(37) Apud Diod. Sic. lib. i. p. 6.

(38) Lib. xiv. p. 235.

(39) Collatis igitur nostris et Græcorum temporibus, invenimus incipiente Olympiade septima Romam conditam, anno post Ilium captum quadringentesimo tricesimo tertio. Polyhist. c. i.

(40) Apud Clem. Alex. Strom. i. p. 336. And Censorin. De die natali, c. xxi.

(41) Cont. Græc fin. And he places the taking of *Troy* in the eighteenth Year of *Agamemnon*, in the Year before *Christ* 1183. Ibid.

Censorinus (42) a very exact Chronologer, computing the Times before the *Olympiads*, saies, “ that the Time from the first, or *Ogygian* Flood, to the first *Olympiad*, is not clearly known; but is “ thought to be about *one thousand and six hundred Years*. That is “ to say, from the first Flood called the *Ogygian*, to the Reign of “ *Inachus*, about *four hundred Years*: hence to the first *Olympiad*, “ a little more than *four hundred Years*. These only, though the “ last of the fabulous Times, yet, as being nearest to the historical “ Times, some endeavoured more certainly to define them. There- “ fore *Sofibius*, in his Writings, computed them to be 395 Years. “ *Eratosthenes* reckoned them 407 Years. *Timæus* 417. *Arctes* “ 514 (it should be 414) and many others reckoned them different- “ ly; whose Disagreement shews the Time to be uncertain.”

It is evident there is a great Corruption in the Words, *one thousand and six hundred Years*; for none of the Ancients ever reckoned *sixteen hundred Years* from the *Ogygian* Flood to the first *Olympiad*: but they generally reckoned, as I have shewn above, this Interval to be one thousand and twenty Years, though that was too much. So that we may be sure that *Censorinus* wrote, *about a thousand Years*: which Term placeth the *Ogygian* Flood about the Year before *Christ* 1776, whereabout, or a few Years more or less, the ancient Writers placed it. Secondly, *Censorinus* refers Part of this Sum of a thousand Years to an Æra which occurred between the *Ogygian* Flood and the *Olympiads*; and the other Part from that Æra to the *Olympiads*. Therefore these two Numbers made up the preceding one, or the thousand Years. And as there are but 800 Years in the two following Numbers, 200 are plainly wanting in one of them. There-

(42) Secundum [tempus a cataclysmo priore ad Olympiadem primam] non plane quidem scitur; sed tamen ad mille circiter et 100 (i. e. 600) annos esse creditur. A primo scilicet cataclysmo, quem Ogygium dicunt, ad *Inachi regnum*, anni circiter 400: hinc ad Olympiadem primam paulo plus 400: quos solos, quamvis mythici temporis postremos, tamen quia a memoria scriptorum proximos, quidam certius definire voluerunt: et quidem *Sofibius* scripsit esse 395. *Eratosthenes* autem septem et 400. *Timæus* 417. *Arctes* 10XIII (lege CDXIII. i. e. 414.) et præterea multi diverse: quorum etiam ipsa dissentio incertum esse declarat.

fore

fore *Censorinus* could not possibly write, that *four hundred Years* were reckoned from the *Ogygian Flood* to the *Reign of Inachus*: and this for two Reasons; First, because the *Reign of Inachus*, supposed to be the first King of *Argos*, was not any Æra amongst the ancient *Greeks*; so far from it, that many questioned whether there ever was any such King: and *Phoroneus* was generally reckoned the first King of *Argos* by the most ancient Writers, as *Acusilaus* and others. Secondly, all who thought *Inachus* to be the first King of *Argos*, placed him many Years before the *Ogygian Flood*, which all agreed happened in the *Reign of Phoroneus* his Son, or after, in the next *Reign*. Therefore *Censorinus* could not, from any History or ancient Accounts, reckon the *Reign of Inachus* four hundred Years after the *Ogygian Flood*. But there was a famous Æra of the *Greeks* between the *Ogygian Flood* and the Beginning of the *Olympiads*, to which they reckoned from Times before it, and from which they reckoned to the *Olympiads*; and this Æra was the Destruction of *Troy*. Therefore we may be sure that *Censorinus* reckoned to it, and wrote, [ad Ilii excidium] *to the Destruction of Troy*; and not [ad Inachi regnum] *to the Reign of Inachus*, as all the Editions of *Censorinus* have it. And as it was not four hundred Years only, but about six hundred Years from the *Ogygian Flood* to the Destruction of *Troy*, here *Censorinus* certainly wrote IDC. i. e. 600, which placed the *Ogygian Flood* about the Year before *Christ* 1783 or 1784, which is very near the truest Date of it. So that we see that the two hundred Years omitted in the second Number belong to this Æra. Both these Emendations are confirmed by what follows, in the reckoning a little more than four hundred Years from the preceding Æra to the *Olympiads*. For the Ancients generally agreed to reckon a little more than four hundred Years from the Destruction of *Troy* to the first *Olympiad*. *Eratosthenes* computed it 407 Years; *Apollodorus* 408; and others a few more or less. So that I have (43) restored the true Reading of this most accurate and valuable Author.

(43) I would read the Passage, viz. Secundum (sc. tempus a cataclysmo priore ad Olympiadem primam) non plane quidem scitur: sed tamen ad mille circiter annos esse creditur. A priore scilicet cataclysmo, quem Ogy-

Eusebius (44) in his *Chronicon*, saies, the Destruction of *Troy* happened 406 Years before the first *Olympiad*; that is, in the Year before *Christ* 1182; but he saies (45) that the *Greek* Historians reckoned 408 Years from the first *Olympiad* up to the taking of *Troy*: yet, in *Scaliger's* Edition of the *Chronicon*, the taking of *Troy* is placed in the Year 1180 before the *Christian Æra*.

From what has been observed, we may with great Exactness fix the famous Æra of the Destruction of *Troy*, to the Year before *Christ* 1183, which was the Computation of *Eratoſthenes* and others; or to the preceding Year 1184 before *Christ*, which was the Computation of *Apollodorus* the learned *Athenian* Chronologer, and others. And as *Troy* was taken by the *Greeks* in the End of the *Attic* Year, it makes very little Difference, whether we reckon the taking of it fell in the End of the Year before *Christ* 1184, or in the Beginning of the Year before *Christ* 1183.

What is principally to be inferred from the foregoing Accounts of the taking of *Troy* is, that the *Parian* Marbles, which place it in the Year before *Christ* 1209, do undoubtedly carry it twenty-five or twenty-six Years too high; in consequence of which, the historical Relations mentioned in them before the taking of *Troy*; and others after it, till near the Time of the *Olympiads*, are placed so many Years too high likewise. The Reason is, because the *Trojan* Æra was the most remarkable Epoch, to which from Times before it, and from which to the *Olympiads*, the most ancient *Greek* Computations were made.

gium dicunt, ad Ilii excidium anni circiter 1200. hinc ad Olympiadem primam paulo plus 4000, etc. I think no Scholar or Critic can doubt of this being the genuine Reading of *Censorinus*. *Lydiat* has made miserable Work in his Correction of it. Annot. ad Chron. Marmor. p. 35.

(44) P. 93.

(45) Præp. Evang. lib. x. c. 9. p. 484.

Of the Institution of the Olympic Games.

The fullest Account of the original Institution of those famous Games is given us by (46) *Pausanias*.

“ As to the *Olympic Games*, saies *Pausanias*, the *Eleans*, amongst
 “ whom are the oldest Accounts concerning them, relate, that *Sa-*
 “ *turn* was the first who ruled in Heaven ; and that a Temple was
 “ consecrated to him at *Olympia*, by the Men who lived in the
 “ famed Golden Age. When *Jupiter* was born, *Rhea* committed
 “ the Care of his Education to the *Dætyli* of Mount *Ida*, who are
 “ also called *Curetes*. These came afterwards from *Ida* in *Crete*
 “ (unto *Elis*) their Names were *Hercules*, *Pæoneus*, *Epimedes*, *Ia-*
 “ *sius*, and *Idas*. *Hercules*, who was the eldest of the five Brothers,
 “ for Diversion proposed to them a Running-match, and that he
 “ who won should have a Crown of Olive: for Olive was then so
 “ common, that they strewed the green Leaves of it on the Ground
 “ to lie upon when they slept.—*Hercules* therefore has the Ho-
 “ nour of being the first who instituted those Games, which he
 “ called *Olympian*: and he appointed them to be celebrated every
 “ fifth Year, because they were five Brothers. Some say that *Ju-*
 “ *piter* (47) contended here with *Saturn* for the Empire of the
 “ Earth ; others, that he instituted those Games upon his Victory
 “ over his Enemies (the *Titans*), in which, amongst others who were
 “ Conquerors of them, *Apollo* is said to have won the Prize of the
 “ Race from *Mercury*, and of Boxing from *Mars*.”

If this Account of the *Eleans* could be depended on, the *Olympic Games* must have been as old as the latter End of the Reign of *Saturn*, and in the Reign of *Cecrops*, who was contemporary with the

(46) *Eliac.* p. 154.

(47) *Pausanias* (*Arcadic.* p. 237.) speaking of the *Olympian Games*, saies, that they were thought to have been celebrated in the first Ages of Man- kind ; and that *Saturn* and *Jupiter* contended there : and that the *Curetes* were the first who engaged in the Race. But these first Ages of the *Greeks* were reckoned only from the Deification of *Saturn* and the rest of the twelve Gods in *Greece*, which was in the Reign of *Cecrops*, or a little before.

Greek Curetes and their *Jupiter*. There is other Evidence that Games were celebrated in *Peloponnesè* in *Arcadia*, as early as the Account of *Pausanias*; and the Art of driving Chariots with Horses was now known in *Greece*. But yet the *Elean* History of the *Olympian* Games is too precise and particular for those early Times; and was little credited amongst the *Greeks* themselves. And the *Eleans* could give no Account of their being continued for any Time; we hear no more of them till a Century after or more, when “*Clymenes*, Son (48) of *Cardis*, and a Descendant of the *Idæan Hercules*, came from *Crete*, fifty Years after the Flood of *Deucalion* (and about the Year before *Christ* 1454) and celebrated those Games in *Olympia*; and consecrated an Altar to the other *Curetes*; and particularly to *Hercules* his Progenitor, under the Title of *Hercules the Protector*. *Endymion* the Son of *Aethlius* dethroned *Clymenus*, and proposed his Kingdom to his Sons as the Prize of a Running-match. But *Pelops* (49), who came thither in the following Age, after *Endymion* appointed those Games to be celebrated in Honour of *Jupiter Olympius* [about the Year before *Christ* 1319] with more Solemnity than had ever been before. But the Sons of *Pelops* being driven from *Elis*, and dispersed all over the *Peloponnesè*; *Amythaon*, the Son of *Cretheus*, and Cousin German to *Endymion*, renewed the Celebration of them. After him *Pelias* and *Neleus* exhibited them at their joint Charge. *Augeas* also, King of *Elis*, celebrated them: And *Hercules* likewise (the Son of *Alcmena*) after he had taken *Elis* [which was about the Year before *Christ* 1222], and after him *Atreus* [about the Year before *Christ* 1207].

“ Amongst those Victors who were crowned, was *Iolaius*, who won the Chariot-race with *Hercules's* own Mares. For it was an ancient Custom at those Games to borrow the Mares of others for the Race. At the same time that *Iolaus*, who was Charioteer to *Hercules*, won the Chariot-race; *Iafius* an *Arcadian* won the

(48) *Eliac.* p. 154.

(49) *Phlegon* saies, *Pifus* celebrated the *Olympic* Games before *Pelops*. *De Olymp. fragm.*

“ Horse-race;

“ Horse-race ; *Castor* was Victor at the Foot-race ; and *Pollux* at
 “ the Boxing-match : and it is related that *Hercules* himself was
 “ Conqueror at *wrestling* and the (50) *Pancratiūm*.” *Nestor* in
Homer (51) refers to these Games, in several of which he had been
 Victor when he was a young Man : though *Homer* indeed does not
 make exprefs mention of the Celebration of them at *Olympia*, where
 they were not exhibited in his Time.

Pindar, in the Beginning of his second *Olympian Ode*, saies, *Her-*
cules instituted the *Olympic Games*, on occasion of his Victory over
Augeas, Tyrant of *Elis*, as the old Scholiast observes ; in which
 Games he rewarded the Victors with the first Fruits of the Spoils he
 had gotten in the War. This was the *Theban Hercules* ; and there
 is no doubt but that the *Olympian Games* were as old, and older
 than his Age, *Pindar* also mentions the Laws of *Hercules* concern-
 ing the Games, in his third *Olympian Ode*.

Diodorus Siculus (52) places the Institution of the *Olympic Games*
 by *Hercules*, a Year or two before he slew *Augeas*. He relates, that
 when the *Argonauts*, after their Return from *Colchis*, were about
 separating, and returning each to their own Country, *Hercules* per-
 suaded the Chieftains to take an Oath of mutual Defence, if any of
 them should want the Assistance of the others. And for this purpose,
 to choose out some renowned Part of *Greece* for a public Conven-
 tion ; and to exhibit Games, and dedicate them to the *Olympian Ju-*
piter, the greatest of the Gods. When the Heroes had taken the
 Oath of mutual Defence, and left the Institution of the Games to
Hercules ; he is said to have pitched upon the Plains of *Elis*, border-
 ing on the River *Alpheus*, for the general Assembly to be convened
 at the Games : and having consecrated all the Country to the greatest

(50) The *Pancratiūm* was a Combat at five Feats, called by the *Greeks*
Πένταθλον, viz. *ἄλμα*, *πάλη*, *δίσκος*, *βολή*, καὶ *δρόμος*. These were ex-
 pressed in Verse :

Ἄλμα, παδῶν, δίσκος βολή, καὶ ἀκονίῳ ἔρω.
 Καὶ δρόμος, ἥδ' ἐπ' αὐτῇ μία δ' ἐπ' αὐτῇ πᾶσι τελεῖται.

Eustath. Com. in Il. Ψ. p. 1440.

(51) *Iliad*. Ψ. ὅ 634, etc.

(52) *Lib*. iv. p. 256, 257.

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of the Gods, he called it from him *Olympia*. And having instituted the Horse-race, and Gymnic Agon (in which the Combatants were naked) and settled the Orders about them, he dispatched Heralds to all the Cities, to give them Notice of the Exhibition of the Games.

This seems the best Account of the public and national Institution of the *Olympic Games*, under the Direction of the *Theban Hercules*, and by the common Consent of the *Argonaute* Princes: yet *Diodorus Siculus* (53), in other Parts of his History, and from the *Cretan* Accounts, agrees with *Pausanias's* Relation from the *Eleans*, that the *Olympian Games* were first instituted by the *Idæan Hercules*, whose Actions in After-times, he adds, were ascribed to the *Theban Hercules*, and particularly the Institution of the *Olympian Games*.

But as there is sufficient Evidence from ancient History, that the *Theban Hercules*, and others before him, exhibited Games in *Olympia*; and that those of *Hercules* were most famous; so after the Posterity of *Hercules*, called *Heraclidæ*, were driven out of *Peloponnese*, the Games were discontinued for about 120 Years; and were again celebrated by *Oxylus* (54) King of *Ætolia*, who conducted the *Heraclidæ* in their Return into *Peloponnese*; and having unawares killed a Man with a Quoit, he fled his Country and reigned at *Elis*, and celebrated the Games there; about the Year before *Christ* 1102.

(53) *Diodorus* speaking of three famous Heroes of the Name of *Hercules*, the *Egyptian*, *Cretan* or *Idæan*, and the *Theban*, writes; τὸν ὃ δώτερον (Ἡερκλέα) ἐκ Κρήτης, ἕνα τῶν Ἰδαίων ὄντα Δακτύλων—συζησαὶ τὸν Ὀλυμπικὸν ἀγῶνα, etc. lib. iii. fin. He had observed before, that the Name of the last was *Alceus*; and that he was called *Hercules* on account of his having imitated the Exploits of the first *Egyptian Hercules*, lib. i. p. 21. He also saies, lib. iii. fin. that for the same Reason the Exploits of the *Cretan Hercules* were also attributed to the *Theban*, as if there had been but one *Hercules*. And again, speaking of the *Idæi Dactyli* in *Crete*, he saies, *Hercules* was related to be one of them; but, excelling the rest in Fame, instituted the *Olympian Agon* (or Games) but Men in After-times ascribed them to the Son of *Alcmena*, who was called by the same Name. lib. v. p. 333.

(54) *Apollodor.* lib. ii. p. 143. *Pausan. Eliac.* p. 150, 154.

Strabo

Strabo (55) saies, the *Ætolians* who returned with the *Heraclidæ* into *Peloponnese*, under *Oxylus* their King, were the first who invented the *Olympian Games*, and celebrated the first *Olympiads*. He adds, that some related *Hercules*, one of the *Daëtyli* of Mount *Ida*, to have been the first Institutor of them: and others made *Hercules*, Son of *Jupiter* and *Alcmena*, to have been the first who celebrated them; and also the first who contended and was Victor in them. These Things, he saies, are often related, but not much credited. What he thinks more probable is, that from the first *Olympiad*, in which *Coræbus* the *Elean* was Victor in the Race, unto the twenty-sixth *Olympiad*, the *Eleans* had the Custody of the Temple and Direction of the Games. As for those said to be celebrated in the Time of the *Trojan War*, either at *Olympia* or elsewhere, he thinks they were not of much Note, nor the Victors crowned: and that *Homer* makes no mention of any of them; but only of some Games performed at the Exequies of famous Men.

But there can be no doubt, that the *Olympian Games* had been celebrated many Ages before *Coræbus* was Victor; and many Years before *Oxylus* reigned at *Elis*: yet I think it probable, that they were not so ancient as the *Idæan Hercules*.

The Account of this *Hercules* is very uncertain, if not fabulous.

After the Reign of *Oxylus* the Games were intermitted, by reason of the intestine Wars which brake out amongst the Cities of *Peloponnese*, and continued many Years. And this may be the Reason why they are not mentioned by *Homer*; as they were not celebrated in the Time of the *Trojan War*, nor restored and regularly exhibited till after his Death.

The *Olympian Games* were discontinued from the Death of *Oxylus*, till they were restored by *Iphitus* Prince of *Elis*, in the Year before *Christ* 884; the same Year that *Lycurgus* gave his Laws to the *Lacedæmonians*.

Iphitus (56) was descended from *Oxylus*; and perceiving *Greece* to

(55) *Geog. lib. viii. p. 543, 544.* Yet p. 449, he supposes the *Theban Hercules* to have instituted the *Olympic Games*.

(56) Ἰφίτης, ὃς μὲν ὦν ἐστὶν Ὀξύλης, ἡλικίαν δὲ κατὰ Λυκῆρον τὸν γεγάσσειαν

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be almost destroyed by intestine Broils and a Pestilence, he consulted the *Delphic* Oracle for a Remedy of these Calamities. The Answer given from the Oracle is said to be ; that *Iphitus* and the *Eleans* were commanded to restore the *Olympic* Games. *Iphitus* therefore restored the Games, and the general Meeting of the States of *Greece*, and the *Truce* to be observed during the Time of the Games. All the ancient Chronologers and Historians (57) agreed, that *Iphitus*, and *Lycurgus* the *Lacedæmonian*, restored the *Olympian* Games to the *Eleans*. And having first reconciled the Differences between them and the other Cities of *Peloponnese*, by Advice of the Oracle at *Delphi*, a general Truce and Cessation of Arms was agreed on ; and the Laws of the *Olympic* Games were wrote upon a *Disc*, which was laid up in the Temple of *Juno* at *Olympia*. The Letters were not wrote in right Lines, but circularly round the *Disc*, as (58) *Pausanias* relates. This Truce, or Cessation from Arms, was always proclaimed before every *Olympiad* began, that all *Greece* might peaceably attend the Solemnity of the Games.

Syncellus, from ancient Writers, gives an Account of the Restoration of the *Olympiads* by *Iphitus* and *Lycurgus*, agreeable to the Relation of *Athenæus*. He saies, that *Iphitus* Prince of *Elis* persuaded

Λακεδαιμονίοις τὰς νόμους, τὸν ἀγῶνα διέθηκεν ἐν Ολυμπίᾳ, πανήγυριν τε Ὀλυμπιακὴν αὖθις ἐξαρχῆς ἢ ἐκεχειρίαν καλεσθήσασιν, ἐκλιπόντᾳ δὲ χρόνον—τῷ δὲ Ἰφίτῳ, φθειρομένης τότε δὴ μάλιστᾳ τῆς Ἑλλάδος ὑπὸ ἐμφυλίων στάσεων, ἢ ὑπὸ νόσος λοιμώδους, ἐπῆλθεν αἰτῆσαι τὸν ἐν Δελφοῖς θεὸν λύσιν τῶν κακῶν· ἢ οἱ προσαχθῆναι φασὶν ὑπὸ τῆς Πυθίας, ὡς αὐτὸν τε Ἰφίλον δέοι ἢ Ἠλείους τὸν Ὀλυμπιακὸν ἀγῶνα σώσαδς (f. ἀνασώσαδς). Paus. Eliac. p. 150.

(57) *Athenæus* saies, ἐς [Λυκῆργον] ὑπὸ πάντων συμφώνως ἰσορεῖται μετὰ τῷ Ἰφίτῳ τῷ Ἠλείῳ πρῶτῳ ἀεθμηθεῖσαν τῶν Ὀλυμπίων θέσιν ἀρθῆναι. Deipnosoph. lib. xiv. p. 635. The Race was the first Game which was restored, as it had been the first in the Games of *Pelops*, who beat *Oenomaus* at a Chariot-race, and won *Hippodamia* his Daughter for the Prize. See the Scholiast of *Pindar* on *Olymp.* A. ὕ 155. and ὕ 139—143. and *Diod. Sic.* lib. iv. p. 275. Paus. Eliac. p. 154.

(58) Speaking of the ἀναθήματα, which were in the Temple of *Juno* at *Olympia*, there was, he saies, the *Disc* of *Iphitus*; ὃ δὲ τῷ Ἰφίτῳ δίσκος πῶς ἐκεχειρίαν, ἣν δὲ τοῖς Ολυμπίοις ἐπαγγέλλασιν οἱ Ἠεῖοι, ταύτῳ ἐκ ἐς εὐθὺς ἔχει γεγενημένῳ, ἀλλὰ ἐς κύκλῳ γῆμα θέουσιν δὲ τῷ δίσκῳ τὰ γράμματα. Eliac. lib. prior. p. 427.

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the Cities of *Peloponnese*, who were at War amongst themselves, to enter into a League of Peace and Amity, by the Authority of the *Pythian Oracle*, which commanded it. Having done this, “ he “ and *Lycurgus* his Kinsman, who were both *Heraclidæ*, restored “ the *Olympic Agon*. But at first the Race only was (59) instituted : “ and none of the Victors were recorded till the twenty-eighth “ *Olympiad*, when *Coræbus* of *Elis* was Victor at the Race, and had “ his Name recorded. And this was the first *Olympiad* from “ whence the *Greeks* computed :” and from this Time, the Names of the Victors were set down in a public Register, as *Pausanias* relates ; and they had now Judges, called *Hellandicæ*, who executed the Laws of the Games, determined all Disputes which arose about them, and ordered the Rewards to the Victors.

The Account given by *Syncellus*, was from an ancient Author called *Aristodemus*, who wrote in the Reign of *Ptolemy Euergetes*, about the Year before *Christ* 240 ; and *Polybius* agreed with it. *Syncellus* adds, that *Callimachus* wrote, that no more than thirteen *Olympiads* were omitted to be registered ; and that *Coræbus* of *Elis* was Victor in the fourteenth ; and this Account was followed by *Africanus*. But *Phlegon* (60), an accurate Chronologer, who was

(59) See *Syncell. Chronograph. p. 196.* *Pausanias* saies, that *Iphitus* himself presided at the Agon ; after him the Posterity of *Oxylus* : then, in the *fiftieth Olympiad* [as all the Editt. have it, but I think, from what follows, *Pausanias* wrote the *fifth*, *πέμπτη* not *πενήκοστή*] two Citizens of *Elis*, chosen by Lot, had the Direction of the Games ; and that Number continued for many Years. But in the twenty-fifth *Olympiad*, the *Eleans* appointed nine Judges of the Games, called *Hellandicæ*. This shews that the *two* Directors were appointed before the *nine*, and not after them : for they were encreased by Degrees. He therefore adds, that at the second *Olympiad* after the foregoing, a tenth Director of the Games was added : and in the 103 *Olympiad*, one was chosen out of each of the twelve Tribes of *Eleans*, into which they were then divided, *etc.* This shews that it is not probable, that in the *fiftieth Olympiad* there should be but *two* Presidents or Judges of the Games ; when in the twenty-fifth they were *nine*, and soon after *ten* ; and at last *twelve* ; encreasing as the Number of the Games encreased. See *Eliac. p. 396, 397. edit. Kuhn.* See also *Meurs. Attic. Lect. lib. iv. c. 28.*

(60) *Fragm. Phlegon. de Olymp. p. 98, etc.* See *Euseb. Chron. lib. prior. p. 39.*

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the Freed-Man of the Emperor *Hadrian*, and wrote an History of the *Olympiads*, in which he makes *Pisus*, *Pelops*, and *Hercules*, the first Institutors of them, saies, there were twenty-seven *Olympiads* between *Iphitus* and *Coræbus* which were not reckoned; and that *Iphitus* the *Elean*, and *Lycurgus* the *Spartan*, and *Cleosthenes* of *Pisa*, restored them, by the Advice of the Oracle of *Apollo* at *Delphi*, which ordered the *Eleans* to have the Direction of them: upon which the rest of the *Peloponnesian* Cities, who had quarrelled with the *Eleans*, agreed to let them preside in them: and the Treaty and Laws of celebrating the *Agon* was wrote upon a *Disc* by those, who were appointed the Directors of them.

None of the Victors were crowned in the first five *Olympiads*; but in the sixth, the *Eleans* sent *Iphitus* their King to consult the Oracle, whether or no they might crown the Victors: and the Oracle commanded them to be crowned with wild Olive. The first who was crowned was *Daicles*, a *Messenian*, who won the Race in the seventh *Olympiad*.

The Account of *Pblegon* agrees with the Relation of *Pausanias*: and it is evident that *Iphitus*, one of the Restorers of the *Olympiads*, was contemporary with *Lycurgus*, and lived above a Century before *Coræbus*. And yet both *Strabo*, *Pausanias*, and others, confound their Times, and make *Coræbus* the first Victor at the first *Olympiad* of *Iphitus*: though their own Observations suppose *Iphitus* a Century or more older than *Coræbus*.

Strabo (61) makes *Coræbus* the first Victor at the first *Olympiad* of *Iphitus*; who, he saies, was the Restorer of them.

This *Olympiad* was in the Year before *Christ* 776. A little after, speaking of *Phidon* the *Argive* Prince, who found out Measures and Weights, and coined Money of Silver as well as of other Metals, at *Ægina* (as the Marbles say), he relates, that he (62) conquered *Olympia*, and presided over the Games which he took from the *Eleans*. *Herodotus* (63) also mentions *Phidon*, and his Invention of

(61) Geog. lib. viii. p. 544, 548.

(62) Ibid. p. 549.

(63) Lib. vi. c. 127.

Measures; and saies, that he deprived the *Eleans* of the Direction of the *Olympic Games*, and took it to himself. Now *Pausanias* (64) saies, that *Phidon* exhibited the Games in Concert with the *Eleans*, in the eighth *Olympiad*: and this agrees to the Time of *Phidon*, and the eighth *Olympiad* of *Iphitus* only.

The eighth *Olympiad* of *Iphitus* was the Year before *Christ* 856; and the corrected Marbles place *Phidon* in the Year 870(65) before the *Christian Æra*. Hence it is evident, from the concurring Testimonies of *Herodotus*, *Strabo*, and *Pausanias*, that *Phidon* exhibited the *Olympic Games*, which could be no other than those of *Iphitus*, eighty Years before *Coræbus* was Victor.

Pausanias placeth *Iphitus* above an hundred Years higher than the later *Olympiads* and *Coræbus*: for he saies, he was contemporary with *Lycurgus*, as before observed; and fixes his Time to the Reign (66) of *Agefilaus* Son of *Doryffus*, and King of *Lacedæmon*, who began to reign in the Year before *Christ* 956, and reigned forty-four Years: yet he inconsistently supposes that *Coræbus* was the first Victor in the *Olympiads* of *Iphitus*. For he saies (67), that when *Iphitus* restored the *Olympic Games*, which had been intermitted for a long Time, the *Race* only was first instituted; and *Coræbus* was Victor. And there was an Inscription on his Tomb, erected on the Boundary of *Elis*, shewing that *Coræbus* was the first who conquered at the *Olympic Games*.

This shews, that *Pausanias* thought *Coræbus* contemporary with *Iphitus*. *Pausanias* did not know, that twenty-seven *Olympiads* had passed between *Iphitus* and *Coræbus*: and his sepulchral Inscription led him to conclude, that there had been no *Olympiad* before him. And it is certain, that he reckoned the *Olympiads* to commence from

(64) *Eliac. lib. poster. p. 509. edit. Kuhn.*

(65) He might be as old as the Marbles make him; for *Aristotle* calls him one of the oldest Legislators, νομοθέτης τῶν δευκαοκταίων. *Repub. lib. ii. p. 321.*

(66) *Lacon. p. 207. Kuhn.*

(67) Ἦνίκα δὲ τὸν ἀγῶνα τὸν Ὀλυμπικὸν ἐκλείποντα ἐπὶ χρόνον πολὺν ἀνεσώσατο Ἰφίτης—τότε δρόμος σφίσιν ἄθλα ἐτέθη μόνον, καὶ ὁ Κόροιβος ἐνίκησε· καὶ ἔστιν ἐπίγραμμα ἐπὶ τῷ μνήματι ὡς Ὀλυμπιάσιν ὁ Κόροιβος ἐνίκησε καὶ ἀνθρώπων πρῶτος· καὶ ὅτι τῆς Ἠλείας ἐπὶ τῷ πύργῳ ὁ τάφος αὐτοῦ πεποιήσεται. *Arcadic. p. 652. Kuhn.*

the Year before *Christ* 776, where *Coræbus* is rightly placed. For he saies, that the first (68) *Messenian* War began in the second Year of the ninth *Olympiad*; and that it was the fifth Year of *Æfimesdes*, one of the decennial *Athenian* Archons, which fixes the Time very precisely to the Year before *Christ* 743. And yet *Pausanias* could not possibly think, that *Iphitus* and *Lycurgus* were no older than *Coræbus*, when he had placed them in the Reign of *Agefilaus*; and also places the *Messenian* War in the Reign of *Theopompus*, between the Beginning of whose Reign and that of *Agefilaus*, were 187 Years and four long Reigns.

It is therefore not to be doubted, but that *Phidon*, *Lycurgus*, and *Iphitus*, were Contemporaries, and above a Century before the *Olympiad* of *Coræbus*. *Phidon* might be as old as the Marbles make him, which place him in the Year before *Christ* 895; and *Lycurgus* lived at that Time: they were both in Succession the eleventh from *Hercules*. *Dieuchidas* (69) related, that *Lycurgus* flourished 290 Years after the Destruction of *Troy*, that is, 893 Years before the *Christian* Æra.

Clemens Alexandrinus (70) places the Legislation of *Lycurgus* 150 Years before the *Olympiads*, i. e. in the Year before *Christ* 926; and saies, he conversed with *Homer* when he was a young Man; which Account he gives from *Apollodorus*, who made him live in the Reign of *Agefilaus* Son of *Doryssus*: and *Pausanias* (71) relates, that *Lycurgus* gave his Laws in the Reign of *Agefilaus*. However, the Number of *Clemens* is wrong, for it is in a Citation from (72) *Tatian*, who places the Legislation of *Lycurgus* no more than an hundred Years before the *Olympiads*, or in the Year before *Christ* 876; and *Eusebius* (73) has the same Number from *Tatian*; so we cannot doubt of it.

(68) *Messen.* p. 292. Kuhn.

(69) *Apud Clem. Al. Strom.* i. p. 328.

(70) *Ibid.* p. 309. and p. 327.

(71) *Lacon. lib.* iii. p. 207. Kuhn.

(72) *Fin. Orat. cont. Græcos.*

(73) *Præp. Evang. lib.* x. c. xi. p. 496.

Plutarch, in the Life of *Lycurgus*, carries his Legislation to the Year before *Christ* 900, or higher: for he saies (74), that the Laws of *Lycurgus* had continued to be used without Alteration for 500 Years, to the Reign of *Agis*, who began to reign in the Year before *Christ* 427. But he reckoned to that Year of *Agis* when he restored the Use of Gold and Silver Money, which was contrary to the Law of *Lycurgus*. If it was the last Year of *Agis*, who reigned twenty-seven Years, then it was in the Year 400 before the *Christian* Æra; and the Legislation of *Lycurgus* is placed ten or twelve Years too high by his own Reckoning in other Places. For he saies, the (75) *Ephori* were set up with the Consent of King *Theopompus* (of whom *Elastus* was the first) 130 Years after *Lycurgus*. This was in the Year before *Christ* 760: by which Account *Lycurgus* gave his Laws in the Year before *Christ* 890. This agrees exactly to what (76) *Cicero* writes in his Oration for *L. Flaccus*; that the *Lacedæmonians* lived under their own Laws only, which had not been altered for more than 700 Years, *i. e.* before *Philopæmen* abrogated them, and substituted those of the *Achæi* in their Place. So this places the Laws of *Lycurgus* a little before the Year 888 before *Christ*; for *Philopæmen* abrogated them in the Year before *Christ* 188.

Eratosthenes (77) placed the tutelary Government of *Lycurgus*, when he made his Laws, 299 Years after *Troy*, that is, in the Year before *Christ* 884: and *Apollodorus* agreed with *Eratosthenes*, as *Plutarch* tells us in the Beginning of the Life of *Lycurgus*.

Eusebius (78) in his Chronicon, places *Lycurgus* rightly enough in the Year before *Christ* 882; and yet afterwards pretends, that *Apollodorus* placed his Legislation in the Year before *Christ* 798:

(74) Vit. Lycurg. p. 58.

(75) Ibid. p. 43.

(76) Orat. pro L. Flac. c. 26. Plut. vit. Philopæm. p. 365. See Meurs. de regn. Lacon. c. xx. and Miscel. Lacon. lib. ii. c. 5. and Livy. lib. xxxviii. c. 34.

(77) Apud Clem. Al. Strom. i. p. 336. and *Herodotus* saies, he made his Laws as soon as he took the Tutelage of his Nephew, lib. i. c. 65.

(78) See Chron. lib. post. p. 108. compared with 112.

which

which is disproved from what *Clemens Alexandrinus* relates from the same *Apollodorus*.

Herodotus (79), by a Mistake, carries the Age of *Lycurgus* many Years too high. The *Lacedæmonians* told him, that *Lycurgus* gave his Laws in the Reign of *Leobotas*, or *Labotas*, to whom he was Tutor.

But he was not Tutor to *Labotas*, but to *Charilaus*, who was born in the Year before *Christ* 898, and 125 Years after *Labotas* began to reign. This Error of *Herodotus* is taken notice of by (80) *Pausanias*.

That *Lycurgus* was contemporary with *Iphitus*, and assisted him in the Institution of the *Olympiads*, has been proved from the Testimony of several ancient Writers of the best Credit; which carries his Age to the Year before *Christ* 884, when they were restored. *Hermippus* (81) related this from other Writers. And in the Beginning of the Life of *Lycurgus*, *Plutarch* observes, that *Aristotle* (82) thought, that *Lycurgus* assisted *Iphitus* in the Restoration of the *Olympiads*, and brought for Evidence the *Olympic Disc*, on which the Name of *Lycurgus* was inscribed.

Sir Isaac Newton (83) not knowing what this Disc was, supposes it to be a Disc belonging to the *Quinquertium*, which, *Pausanias* saies, was restored in the eighteenth *Olympiad* after *Coræbus*; and so by a strange Confusion of Chronology and History, he would bring *Lycurgus* seventeen *Olympiads* lower than *Coræbus*, or to the Year before *Christ* 708: when he supposes him to have given the Disc at the Institution of the *Quinquertium*. By this Hypothesis of this great Philosopher, all History and Chronology must fall together. But it has not the least Foundation. It is true, *Pausanias* (84)

(79) Lib. i. c. 65.

(80) Lacon. p. 207. Kuhn.

(81) Plut. vit. Lycurg. p. 54.

(82) Οἱ μὲν γὰρ Ἰφίτῳ σωμακμάσαι καὶ σωμαδικῆναι τῷ Ὀλυμπιακῷ ἐπεχειρίαν λέγουσιν αὐτόν· ὃν ἔσι καὶ Ἀριστοτέλης ὁ φιλόσοφος, τεκμήριον προφέρον τὸν Ὀλυμπιακοῦ δίσκου, ἐν ᾧ τὸν ὄνομα τῷ Λυκέρῳ ἀναγράφεται καὶ ἀναγεγραμμένον. p. 39.

(83) See his Chronology of the *Græeks*, p. 58, 59.

(84) Eliac. p. 393, 394. Kuhn.

faies, the Games were instituted, as they were remembered to have been celebrated in old Times by *Iphitus* the Restorer of them ; and that he first restored *the Race*. However, the Disc was a Part of the most ancient *Olympic Games* ; was said to be invented by *Perseus* (85), and is mentioned among the Games instituted at the Funeral of *Pelias* (86) : and was one of the *Olympic Games* which were exhibited jointly by (87) *Pelias* and *Neleus*.

But supposing the *Disc* was not restored so soon as the *Race*, or not till the eighteenth *Olympiad* of *Iphitus*, this was in the Year before *Christ* 816, and more than a Century before *Sir Isaac Newton* has placed him.

But the Truth is, the *Disc*, which *Aristotle* mentioned, having the Name of *Lycurgus* inscribed upon it, did not belong to the Game of the Quoit ; but was the *Disc* on which the *Treaty*, or *Truce* (called ἐκεχέλευα) between the *Eleans* and *Peloponnesians*, with the Orders of the Game, was written : by virtue of which there was to be a perpetual Armistice, or Cessation of Arms, during the Celebration of the Games ; which being procur ed by *Iphitus* and *Lycurgus*, their Names were inscribed upon it in Memory of this famous Institution ; and to preserve it, the Disc was laid up in the *Olympic Temple*, as I observed above from *Pausanias*.

Sir Isaac (88), to support his Hypothesis, alledges *Thucydides* saying, in the Reading followed by *Stephens*, that the *Lacedæmonians* had from ancient Times used good Laws——and that from the Time that they had used one and the same Administration of their Commonwealth to the End of the *Peloponnesian War*, there were three hundred Years and a few more.

Now it must be surprizing to a learned Reader to be told, that *Stephens* in his Edition, and that all the Editions and MSS. of *Thucydides*, have not three hundred Years, but (89) four hundred Years.

(85) *Pausan.* *Corinth.* c. xvi Kuhn.

(86) *Pausan.* *Eliac.* p. 421. Kuhn.

(87) *Ibid.* p. 393.

(88) *Chronol.* p. 57, 58.

(89) The Words are, ἔτη γὰρ ἐστὶ μάλιστα τετρακόσια καὶ ὀλίγω πλείω ἐς τὴν
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The *Latin* Translation of *Stephens's* Edition has *three hundred*, by a mere Error of the Press, as it seems, though *Stephens* has not noted it; or else by a gross Corruption of the Text. Had Sir *Isaac* looked into the *Greek* of *Stephens*, or of any other Edition, he would have found the Number uniformly *four hundred*.

Yet to countenance the false Reading alledged from *Thucydides*, this great Writer cites *Plato* introducing *Socrates*, and making him say, that *the Institutions of Lycurgus* (90) *were but of three hundred Years standing, or not much more.*

This indeed is the Reading in all the Editions of *Plato*. But though *Athenæus* (91) chargeth *Plato* with being faulty in his Chronology; yet he could scarce err an hundred Years: and therefore I conclude that he followed *Thucydides*, and wrote *four hundred Years*. And this also is the Number of *Diodorus Siculus* (92), who saies, that the *Lacedæmonians* were very powerful after they used the Laws of *Lycurgus*, for more than *four hundred Years*, till they fell into *Luxury* and *Slothfulness*; and began to use *Money* and heap up *Riches*: which was in the Reign of *Agis*. So by the Reckoning of *Thucydides* (and probably of *Plato*) and *Diodorus Siculus*, who placed *Lycurgus* lower than the professed Chronologers did, who studied his Age with more Exactness, *Lycurgus* made his Laws more than 800 Years before the *Christian Æra*. How many more they reckoned is uncertain. All this demonstrates, that Sir *I. Newton* has erred above an hundred Years in the Time of *Lycurgus*.

Sir *I. Newton* (93) has one Thing more to favour his low Date of the Age of *Lycurgus*: he saies, that *Athenæus* tells us out of ancient Authors, *Hellanicus*, *Sofimus*, and *Hieronymus*, that *Lycurgus the Legislator was contemporary to Terpander the Musician.*

Of the three Writers alledged from *Athenæus*, one only, viz. *Hieronymus*, supposed *Lycurgus* to be contemporary to *Terpander*,

τελευτῶν τῶνδε τῶν πολέμων, ἀφ' ὧν ἡ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται. lib. i. p. 13. edit. Steph. and Aldus, edit 1502. and Duker. edit. 1731.

(90) In Minoë.

(91) Deipnosoph. lib. v. p. 217.

(92) Apud Excerpt. Valef. p. 225.

(93) Chronol. p. 58. Athenæi Deipnosoph. lib. xiv. p. 605, or 635.

whom

whom the Marbles place in the Year before *Christ* 645; and others in the twenty-sixth *Olympiad*, or in the Year before *Christ* 676. But whether *Hieronimus* mistook a later *Lycurgus* for the Legislator or not, his Evidence is much too weak to set aside the concurrent Testimonies of all other Historians, and the most learned ancient Chronologers.

From what I have observed and proved from the most ancient Historians and Chronologers, it is evident, that there were two *Æra*'s of the *Olympiads*.

The first was that commencing from *Iphitus*; the second was that when *Coræbus* was Victor.

The latter was fixed with Certainty from astronomical Observations, as well as from historical Evidence, to the Year before *Christ* 776. So that there is no Dispute about this *Æra*, from which alone the *Greeks* made their Computations, though not till many Years after the Beginning of it: but it was preserved by the Names of the Victors, which were set down in a public Register kept in the (94) *Gymnasium*.

The first *Æra* which was properly that of *Iphitus*, was not fixed with so much Certainty: for some reckoned more, and some less *Olympiads*, to have passed between *Iphitus* and *Coræbus*: and some made *Coræbus* and *Iphitus* Contemporaries; and thought *Coræbus* to be Victor at the first *Olympiad* restored by *Iphitus*.

But the most accurate Historians and Chronologers, as *Aristodemus*, *Polybius*, and *Phlegon*, reckoned that twenty-seven *Olympiads* had passed between *Iphitus* and *Coræbus*; and that the *Olympiad* in which *Coræbus* was Victor at the Race was the twenty-eighth, and 108 Years after the Restoration of them by *Iphitus*. But as it was the first *Olympiad*, in which the Names of the Victors were (95) re-

(94) Ὑπελείπετο ἡ δὲ ἐς τὰς ἐπειτα φιλοτιμία, τῶν νικησάντων Ὀλυμπιάσι τὰ ὀνόματα ἀναγεγράφαι ἐν γυμνασίῳ τῷ ἐν Ὀλυμπίᾳ. Paus. Eliac. lib. poster. p. 466. Kuhn.

(95) The Name of *Coræbus* was not found in the public Records; nor was there any Statue of him at *Olympia*: but his Tomb was preserved near *Elis*, and from the Inscription which was upon it, it was known that he was

corded, the *Greek* Writers reckoned from it; and this led *Strabo*, *Pausanias*, and others, to think it the first *Olympiad* of *Iphitus*. But as the ancient Historians unanimously agreed, that *Iphitus* was contemporary with *Lycurgus*, the *Lacedæmonian* Legislator; and many of them thought that he assisted *Iphitus* in restoring the *Olympic* Games: and as his Time was fixed by *Eratoſthenes*, *Apollodorus*, *Porphyry*, and others, to the Year before *Chriſt* 884; and by ſome, ſeveral Years higher: this proved that *Pblegon*, *Polybius*, and *Ariſtodemus*, and others, were in the right, who reckoned twenty-ſeven *Olympiads* to *Coræbus*.

Thus I have endeavoured to clear the Perplexities about the *Olympiads*; and to fix the true Time of *Iphitus* and *Lycurgus*.

The *Olympic* Games were celebrated about the Summer Solſtice, in the Month *Hecatombæon*, which in the Time of *Coræbus* was about the 15th of *July*. But the Time was reckoned afterwards from the New Moon which was neareſt to the Tropic, when the Year began: and the Games continued (96) *five Days*, from the eleventh to the ſixteenth Day of the Month: and the laſt Day was the fifteenth, or Full Moon; when, *Pindar* (97) tells us, they ended: and on the ſixteenth Day the Judges (98) gave Sentence, and ordered the Rewards to the Victors.

Of the Americans.

The *Americans* having not had for many Ages either Characters or Letters to expreſs Words or Things, it is no wonder that they never had any ancient Accounts or History of their ſeveral Nations: and it is alſo probable, that for many Ages they had no Kings, or ſettled Governments amongſt them, but lived in an unſettled and

the firſt Victor. *Antbenæus* ſaies this *Coræbus* was a Cook. *Deipnoſoph.* lib. ix. p. 382.

(96) *Pindar* calls them, αἰθλων πεμπταμέρας ἀρίστας. *Ολυμπ.* v. ὕ 14. and his Scholiaſt ſaies, ὅτι πέντε ἡμέραις ἤγειο αὐτὰ τὰ ἀγωνίσματα· ἀπὸ ἐνδεκάτης μέχρις ἐκκαιδεκάτης.

(97) *Ολυμπ.* iii. ὕ 35, 36.

(98) Ἐν τῇ πανσελήνῳ ὁ Ολυμπιακὸς ἀγὼν ἀγέται· καὶ τῇ ἐκκαιδεκάτῃ γίνεσθαι ἡ κρίσις. Schol. in loc.

wandering

wandering Manner, as they do still in many Parts; and the first known Kingdom related with Certainty, was that of *Mexico*, which the *Mexicans* could carry no higher than to the Year of *Christ* 1322.

De Laet (99) thinks, that *America* began to be inhabited immediately after the Confusion of Tongues, and Dispersion of the *Noachic* Families.

He is of Opinion (1), that the first Colonies passed from the North-east Parts of *Asia*, over Necks of Lands which joined them to *America*; or passed in Canoes through narrow Creeks of the Sea; no large Ships having been found amongst the *Americans*: and they were astonished when they saw the large *Spanish* Ships with wide spread Sails. He thinks with great Probability, that the large wild Animals which are found in the *American* Continent, wandered thither by Land; for that they are not found in the Islands, as *Cuba*, *Hispaniola*, *Jamaica*, and others: nor even tame ones of large Size, as Bulls, Cows, Horses, *etc.* And the wild Beasts which have been discovered in some Islands, were only in such as were near the Continent, whence they might easily swim to the Islands.

Acofta (2) saies, he could not find that the *Americans* had any Monuments or History for above 400 Years.

“ *De Laet* (3) well observes, that it appeared from the *Spanish*
 “ Expeditions, that the Western Part of *America*, which lies adjoin-
 “ ing to *Asia*, is more populous than the opposite, or Eastern Side
 “ towards *Europe*. And as on this account it is probable, that the
 “ first Inhabitants of *America* came from the Eastern Extremities of
 “ *Asia*; so likewise that they came thither from *Tartary*. The
 “ Reason he gives is, because in *America* there are no Signs of the
 “ Culture of the Arts known in *China*, *India*, or *Cataja*, or of any
 “ civilized Country on the Coast of *Asia*: but the Inhabitants re-
 “ semble the ancient barbarous *Tartars* above all other People, in a
 “ gross Ignorance of Letters and Arts, and in all their Kinds of Idol-

(99) Not. ad Hug. Grot. Differt. de Orig. Gent. Americ. p. 70.

(1) Ibid. p. 95, 96.

(2) Ibid. p. 107.

(3) Ibid. p. 125, 126, 127.

“ atry and savage Customs. And he thinks this Opinion to be great-
 “ ly confirmed; because (he adds) it is certain, that the North Part
 “ of *Asia* possessed by the *Tartars*, if not joined to *America*, which
 “ is a Matter of Doubt, is yet without all doubt the least separated
 “ from it by Sea: and that it is either one continued Tract of Land,
 “ or separated only by a narrow Streight of the Ocean, appears from
 “ the wild ravenous Beasts with which *America* abounds, as Bears,
 “ Lions, Tigers, Wolves, and others, which cannot be supposed
 “ to have been transported by Men, to whom they are so pernicious.
 “ Hence he concludes, that as they must pass out of *Asia* into *Ame-*
 “ *rica*, the Continents must either join, or be separated by a nar-
 “ row Space or Passage of the Sea. And it is observable, that at this
 “ Day the Islands *Cuba*, *Hispaniola*, *Jamaica*, and others, which
 “ are too far distant from the Continent for these Beasts to swim to
 “ them, have none of them found in them.”

The Southern Parts of *America* were anciently thought to be in-
 habited by the *Atlantii*, Descendants of the *Phœnician Atlas*, who
 was the Son of *Uranus* and Brother of *Saturn*: or, as others related,
 the Grandson of *Uranus* and Nephew of *Saturn*.

He was the first who, after the Dispersion of the Descendants of
Noah, went with a Colony out of *Phœnicia*; and settled in the
 Western Parts of *Africa* upon the *Atlantic Ocean*, so called from
 him.

The Ancients believed there was a vast Island beyond the Conti-
 nent of *Africa* to the West, in which the (4) *Atlantes* reigned.
 And the *Egyptian* Priests of *Sais* (5) related to *Solon*, that there were

(4) See Diod. Sic. lib. iii. p. 193.

(5) Νῆσον γὰρ πρὸ τῆς Σύμαλτος εἶχεν, ὃ καλεῖτε (ὡς φαλὲ ὑμεῖς) Ἡερκλῆος σήλας·
 ἢ ἡ νῆσος ἁμα Λιβύης ἦν καὶ Ἀσίας μείζων, ἐξ ἧς ὁπλιστὴν ὄντι τὰς ἄλλας νήσους πῶς
 τότε ἐγένετο πορρωτάτοις· ἐκ δὲ τῶν νήσων ἐπὶ τῷ καλαίικτῳ πᾶσαν ἤπειρον, τὴν
 πρὸ τὸν ἀληθινὸν ἐκείνον πόρον. Plat. Timæum, p. 24, 25. Serran. tom. iii.
 Plut. vit. Solon. p. 92. where he relates, that *Solon* intended to have wrote
 a Greek Poem concerning the *Atlantic History*; but was not able to finish
 it on account of his old Age (Ibid. p. 94.) and therefore *Plato* has preserved
 only an imperfect Account of it. *Proclus* remarks upon the Passage of
Plato, that Historians who have wrote concerning the Discoveries of this
 exterior Sea, have shewn, that there is such an Island (as *Plato* speaks of):
 other

other Islands in the *Atlantic* Ocean, besides the great Island called *Atlantis*, which was said to be bigger than *Africa* and *Asia*: and which was fabulously reported to have been sunk under the Sea, let in upon it by a prodigious Earthquake.

The other Islands were probably *Jamaica*, *Cuba*, *Hispaniola*, and others: and the Continent beyond these could be no other than that of *America*. *Diodorus* calls this great Island *Tritonia*; and his (6) Account of the *Phœnicians* coming thither is very remarkable. "The *Phœnicians* (saies he) in the most ancient Times sailing beyond the Pillars of *Hercules*, were driven by great Tempests far into the (Western) Ocean; and being tossed about in it many Days by the Violence of the Storm, at length they arrived at a great Island in the *Atlantic* Ocean, which lies many Days Sail distant from *Africa* to the West. The Soil was fruitful, the Rivers navigable, the Buildings sumptuous. From them it was, that (the *Carthaginians* and) *Tyrrhenes* came to the Knowledge of this Country."

The preceding Account agrees very plainly to the Country of *America*, and can be applied to no other.

In the *fortunate* or *happy* Islands so called, and which were known to the Ancients in the Time of *Homer* and *Hesiod* (7), and are those for that in their Times there were *seven* Islands (*i. e.* the seven *Canary* Islands) in that Sea, which were consecrated to *Proserpine*. There are three others also very large ones, one of them consecrated to *Pluto*, another to *Ammon*, and the middle of these, which is a thousand Furlongs in Extent, to *Neptune*. And that the Inhabitants of this last have preserved, by Tradition from their Ancestors, the Memory of the vast *Atlantic* Island, to which for many Ages all the Islands of the *Atlantic* Ocean were subject; and that this also is sacred to *Neptune*. This is the Account of *Marcellus* in his *Æthiopic* History.

In *Plat. Timæ. lib. p. 54, 55. edit. Gr. 1534.* See *Strab. Geog. lib. ii. p. 160.* and *Cellar. Additament. de novo orbe, fin. Geog. Antiq. tom. ii. p. 967, etc.* *Plato* mentions, that the great *Atlantic* Island, or Continent, was governed by many powerful Kings; and afterwards was sunk by a Deluge and Earthquake. *Ibid. p. 25.*

(6) *Diod. Sic. lib. v. p. 299, 300.* See the learned *Horn. de Orig. Gent. Americ. lib. ii. c. 6, 7.*

(7) Τηλὲς ἀπ' ἀθανάτων τοῖσι Κρόνῳ ἐμβασίλους
καὶ πολλὰ γαῖαν ἀκηδέα θυμὸν ἔχοντες

now called the *Canaries*, there was a Temple of *Saturn*, which is mentioned by *Pindar* (8) in his second *Olympic Ode*.

The Account of *Diodorus* agrees also to what *Plato* relates in his *Critias*; that from the *Atlantic Island* we come to other adjacent *Islands*; and thence to the opposite *Continent*. This (9) *Plutarch* calls the great *Continent*, which lies beyond the *Atlantic Islands*, or the *Islands* in the *Atlantic Ocean*. And the ancient Historian *Theopompus*, in *Ælian* (10), makes it of a prodigious Extent.

Ælian (11) also mentions there having been Kings, in ancient Times, in the *Atlantic Island* of *Plato*, who were descended from *Neptune*.

This Relation is agreeable to the Account of *Proclus* above-mentioned from ancient Historians.

And *Cosmas Indicopleustes* (12), an *Egyptian* Monk, relates from *Timæus Locrus*, that ten Kings had reigned in the *Island Atlantis* before it was sunk in the Sea by a Deluge. This seems to be some imperfect Account of the *Chaldean* ten Kings before the Flood.

Plutarch (13) adds, to his Account of the great *Atlantic Continent*, that it is surrounded by a vast Ocean, and is distant from the *Ogygian Island* [one of the *Canaries* mentioned by *Homer*, and which is five Days sail distant from *Britain* Westward] about 5000 Furlongs, or 625 Miles, according to *Plutarch*.

Ἐν μακάρων νήσοισι παρ' Ωκεανὸν βυθύνειω

*Ολβιοὶ ἥρωες, etc. Oper. et Dies, § 169—172.

(8) Ὅδον παρὰ Κρόνον τύρσιν

*Ἐνθα μακάρων νᾶσον ὠκεανίδες

Αὔραι πεπνέουσιν, etc. Olymp. Od. ii. § 127, etc.

(9) Μεγάλῳ ἤπειρον. De facie in orbe Lunæ. p. 941.

(10) Var. Hist. lib. iii. c. 18. *Theopompus* flourished in the Year before Christ 341.

(11) Hist. Animal. lib. xv. c. 2. and Plat. Timæ. p. 25. Serran.

(12) De mund. lib. xii. p. 340, 341.

(13) De facie in Orb. Lunæ, p. 941. sup. He cites from *Homer*,

Ωγυγίη τις νῆσος ὅτι περθεὶν εἰν ἀλὶ κεῖται

(*Homer* adds, Ἐν δ' αὖ μὲν Ἄλκιον θυγάτηρ, etc. Odyss. H. § 244.)

δρόμον ἡμερῶν πέντε Βρετανίας ἀπέχουσα πλεονεῖ πρὸς Ἑσπέρην ἕτεροι δ' ἑπτὰ ἴσον ἐκείνης ἀφεσῶσαι καὶ ἀλλήλων πρὸς κεῖται μάλιστα κατὰ δυσμὰς ἤλις θερμανέας—τινὶ δ' μεγάλῳ ἤπειρον, ὅφ' ἦς ἡ μεγάλη περὶ χεῖλαι κύκλῳ θαλάττῃ, τῶν μὲν ἄλλων ἑλαττον ἀπέχειν, τῆς δ' Ωγυγίας περὶ πεντακισχίλις σταδίας.

Onomacritus,

Onomacritus, in his Orphic Poem of the Voyages of the *Argonauts*, saies, they were driven by a Storm beyond *Ireland*, and sailed fourteen Days, when they found themselves at the utmost Bounds of the Western Ocean; and in three Days more they arrived at the Country of *Circe*, which was an Island of an immense Bigness, that had no Bounds (14).

Now this boundless Tract of Land, or immense Island, could be no other than the great Continent of *America*, known imperfectly to the *Greeks*.

Aristotle (15) saies, that beyond the Pillars of *Hercules* the *Carthaginians* found, as was related, a Desert Island, abounding in all Kind of Wood, and navigable Rivers, and also with Variety of Fruits; but distant many Days sail from the Continent; which when the *Carthaginians* frequented and inhabited, on account of the Pleasantness and Fruitfulness of the Place, the Rulers by a Law (16) forbade any Person going thither on Pain of Death: and drove out all the Inhabitants, for fear they should make themselves Masters of the Island, and the *Carthaginians* be thereby deprived of the Benefit of it. This Island (17) many have thought to be *Hispaniola*; and others, that it was the Country of *Brasil*.

What has been observed is sufficient to shew, that the Islands of the *Atlantic* Ocean on the West of *Africa*, and the great *American* Continent beyond them, were anciently known to the *Phœnicians*, *Carthaginians*, and from their Relations to the *Egyptians* and *Greeks*. But the Knowledge of them after the first Discovery being kept secret, and they being not frequented after the *Carthaginians* had made a Law, forbidding their Subjects to go thither, might occasion the fabulous Report of the whole Island or Country being sunk into the great *Atlantic* Ocean.

The *Phœnician Atlantii* are related to have made the first Discovery of the Islands of the *Atlantic* Ocean, if not of the *American*

(14) *Argonaut.* § 1179—1210.

(15) *De Mirabil. lib.* p. 1157.

(16) See *Horn. De orig. Gent. Americ. lib. ii. c. 7. p. 92.*

(17) See *Horn. ibid.* and p. 93.

Continent also. They sailed from *Cades*, which they built, and consecrated a Temple there to the Honour of the *Tyrian Hercules*. This might be many Ages before the *Theban Hercules* was born. After this the old *Pæni*, who dwelt in the Country where *Carthage* was afterwards built, might sail to the same Islands, and others which belonged to *America*. After these, (18) *Velleius Paterculus* relates, that at the Time when the *Peloponnesians* being driven out of *Attica*, went and built *Megara*, the Boundary between *Corinth* and *Athens*, a *Tyrian Colony* with a Fleet sailed to the utmost Part of *Spain*, and built *Gades*.

This was in the Reign of *Codrus*, about the Year before *Christ* 1086. But *Diodorus Siculus* relates, that the *Phœnicians*, in their first Voyage to the extreme Western Parts of *Africa*, built (19) *Gades*, and a Temple in it which they consecrated to *Hercules*: and after this ventured out beyond the Straights, and were driven by a Storm to the vast *Atlantic Island*. So that *Velleius* is mistaken in his Account of the Time of the building of *Gades*.

It may be objected to the foregoing Account of the *Phœnician Settlements* in the Islands of the *Atlantic Ocean*, or the Eastern Parts of *America* opposite to *Africa*, that they had not the Use of *Letters*, which were well known to the *Phœnicians*. To this it may be answered, that the *Phœnicians* did not always leave the Knowledge of Letters where they came: and the *Pæni* (20), who were originally a *Phœnician Colony*, and some of the most ancient Inhabitants of the Western Parts of *Africa*, where *Carthage* was afterwards built, were ignorant of Letters; and these were the first

(18) *Rom. Hist. lib. i. p. 11.* See the Notes there.

(19) Φοίνικες ἐν παλαιῶν χρόνων συνεχῶς πλέοντες κατ' ἐμπορίαν—τὴν ἐπὶ τῇ Ἡερκλείων σήλῳ ἐπεβάλλοντο πλεῖν, ἣν Ὀκεανὸν ὀνομάζουσι· καὶ πρῶτον μὲν ἐπ' αὐτῇ τῇ κατὰ τὰς σήλας πόρῃ πόλιν ἐκτίσαν ἐπὶ τῆς Εὐρώπης, ἣν ἔσαν χερρόνησον προσηγόρευσαν Γάδερα· ἐν ᾗ τότε ἄλλα κατεσκεύασαν οἰκείως τοῖς τόποις, καὶ ναὸν Ἡερκλέους πολυτελῆ, καὶ θυσίαν κατέδειξαν μεγαλοπρεπῆς τοῖς τῶν Φοινίκων ἔθεσι διοικημάτων. *lib. v. p. 299.* See *Strab Geog. lib. iii. p. 258.* who relates, more agreeably to the Account of *Velleius*, that the *Tyrians* built *Gades* in their third Expedition to the Western Parts of *Spain*. See *Plin. Nat. Hist. lib. iv. c. 36.*

(20) *Horn. De orig. Gent. Americ. lib. ii. c. 12. p. 122.*

who

who made Settlements in the Islands and other Parts of *America*. The *Baleares* also, who were a *Phœnician* Colony, knew nothing of Letters. But had the *Phœnician* or *Carthaginian* Colonies left the Knowledge of their Letters, they might easily afterwards be lost, when the whole Country was over-run by innumerable Multitudes of various *Scythian* Nations, who came from the Northern Parts of *Asia* and *Europe*. These knew no Letters, and brought their barbarous Ignorance and Customs first into the Northern Parts of *America*; and propagated them by Degrees all over the Islands and Continent.

But that many of the *American* Nations descended from *Phœnicians* and *Carthaginians*, is evident both from the Names of Places and Cities; and also from the Manner of their Worship. Many of them worship the *Sun*, and *Moon*, and *Saturn*, which were the most ancient *Phœnician* Deities: nor were any other known (21) in *Darien*, new *Granada*, and *Peru*; nor in *Florida*, *California*, and new *Mexico*.

The *Scythian* Nations, both of *Asia* and *Europe*, on the *East*, *West*, and *North*, at various Times passed either over the frozen Sea, or by Streights, or Necks of Land, into *America*. The greatest Number of these were *Huns*, *Turks*, and *Tartars*, inhabiting the Parts above the *Euxine* Sea; and the *Palus Mæotis*, *Tanais*, and *Volga*; and beyond the *Caspian* Sea. Writers observe, that the *American* Parts towards *Asia* are the most (22) populous: and these People, as they wanted Room, drove out others from their Settlements, or were forced to seek new Habitations, and disperse themselves over the Continent.

The *Carthaginian Phœnicians* and *Scythian Tartars*, seem to have been the chief Colonies which peopled *America*. The first from *Africa* settled in the fortunate Islands, or *Canaries*, *Cuba*, *Jamaica*, *Hispaniola*, *Paragua*, *Brasil*, *Jucatana*, as far as the Streights of *Magellan*. The other settled and spread themselves in the Northern

(21) Horn. lib. ii. De orig. Gent. Americ p. 128.

(22) Ibid. lib. iii. c. 3. p. 138. and c. 4, 5.

and middle Parts of the Continent ; and by Degrees over-run the whole Country ; and either abolished all civil and religious Institutions of the Nations which they conquered ; or changed them into those barbarous Rites and Customs which they brought from *Scythia*.

The *Cathæan* or *Mongul Tartars* above *China*, and adjoining to it (23), and reckoned a Part of it by *Rubruguis*, and *Marcus Paulus Venetus*, and others ; and the most Eastern *Indians* seem to have first peopled *Quivira*, new *Mexico*, *Peru*, and *Chile*, *California*, *Nicaragua*, *Guakutemalla*, new *Spain*, and *Florida*. This appears both from the Similitude of the religious and civil Customs, and the Manner of building in those *American* Countries, with those of the *Chinese* and *Tartar Scythians*.

Garcilasio de'l Viga, who wrote the History of the *Incas* of *Peru*, tells us, that the *Spaniards* forcing into the Recess of one of their Temples, found there the Image of a great (24) *Dragon*, placed as the Deity of the Temple, and the Object of religious Worship.

As the Dragon was the Ensign of the *Chinese* Empire (25), the

(23) Horn. De orig. Gent. Americ. lib. iv. c. 1. p. 225. and c. 2, 3, 4, 5, 6. *Cathay*, as *Martinius* saies, Atl. fin. p. 28. comprehends the six Northern Provinces of *China*, as *Mangin* the nine Southern, which were so called by the *Tartars*, when they invaded and conquered them about the Year of *Christ* 1260. And *Golius*, in his Treatise of the Kingdom of *Cathay*, tells us, that the *Cathayans* and *Chinese* are all one People ; and their Customs and Language have been one and the same throughout all Ages [additament. de regno Cath. p. 1. fol.]. *Trigantius* saies the same : and that the *Saracens* knew of no other Kingdom of *Cathay* but *China*, lib. iv. p. 409. And *Martinius* (Sin. Hist. lib. viii. p. 358.) thinks the Western *Americans* came originally from *China*, through the Strait of *Anian* beyond *Corea* : as appears from their Structures being like those of the *Chinese* ; and also their Complexion, and the Manner of wearing their Hair. And that some of the Northern Parts of *America* were peopled from *Scythian Tartary*, may be inferred from the Custom of sacrificing Men, practised all over the Kingdom of *Mexico* : as the Southern *Americans* might receive that inhuman Custom from some *Phœnician Carthaginian* Colonies.

(24) See the Bishop of *London's* Appendix to the second Dissertation, annexed to his Discourses on the Use and Intent of Prophecy, p. 26.

(25) *Trigantius* saies, Draconem reges (Sinenses) pro symbolo elegerunt ;
American

American Peruvians might probably from thence make it their Idol, and pay Adoration to it.

The *Mexicans*, *Peruvians*, and others, wrote with Characters mixed with emblematical Figures; which they derived from the *Cathayan Tartars*, and the *Scythian Nations*, who used these Characters (26) and Figures.

The learned *Rubriquis* informs us, that the (27) *Cathayan Tartars* wrote with Characters, one of which comprehended many Letters.

In this Manner of Writing the *Spaniards* found, in (28) *Cozumel*, *Jucatan*, *Mexico*, *Nicaragua*, *Guahutemalla*, Abundance of Books

et ab alio adhiberi nisi a rege et regia familia non potest. Christian. Exped. apud Sinas, lib. iv. p. 380.

(26) The *Peruvian Indians* had no Letters but Characters, which expressed Words, and which they wrote in Lines, or Columns, downward, from the Top to the Bottom, as the *Chinese* wrote. Anton. de Herrera, translated by Captain *John Stevens*, vol. iv. p. 332. The *Mexicans*, on the contrary, wrote their Characters in Columns, from the Bottom upward. *Mexiquenses scribunt serie penitus adversa* (Sinensibus) nempe ab ima tabulae parte ad summam, ut videre est apud *Acostam* de Indicis, lib. vi. c. 9. *Morin.* de ling. primæv. c. iv. p. 18. That the ancient *Scythians* wrote with Characters and emblematical Figures we are told by *Eusebius*: οἱ δὲ γε παλαιοί, ὅποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίησαν, ζωοῦντά τινα ἱερογλυφίδες καὶ λοιπὰς ὁ χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβόλοντο· ἔτι καὶ αὐτοὶ καθὰ καὶ τῶν τινες ὕπερον Σκυθῶν ἐσήμαινον ἃ ἤθελον, εἰδὼντά τινα καὶ πολυειδῆ γραμμικὰ ξέσματα ἐγγράφοντες ἤτοι ἐγγλύφοντες, etc. Comment. in Homer. Iliad. Z. p. 489. These were symbolical Figures and Characters, such as the *Mexicans* used.

(27) *Catani* scribunt penicillo pictorio, et una figura multas litteras complectitur ac verbum facit.—*Mexicani*, quæ picturis exprimi poterant, nolebant longo et difficili labore siglis notare—ita annales suos ex perpetuis fere picturis conficiebant, quarum volumen se habuisse *P. Jovius* testatur. Extant etiam in Bibliotheca Vaticana. *Purchasius* integrum Chronicon Mexicanum cum explicatione suis itinerariis inseruit. Id a prorege novæ Hispaniæ ad *Carolum* quintum missum et a Gallis piratis interceptum ad *Thevetum* pervenerat: post cujus obitum *Hackluytus* Anglus eo potitus *Purchasius* editori reliquit. *Horn.* De orig. Gent. Amer. lib. iv. c. 14.

(28) In *Cozumel*, *Jucatan*, *Mexico*, *Nicaragua*, *Guahutemalla*, innumeri libri reperti ab *Hispanis* de agricultura, plantis, majorum rebus agentes. De quo *Martyr*, *Gomara*, *Acosta*, *Herrera*. *Martyr*, p. 507, describes their Writing to consist of various Kinds of Characters, wrote in Lines like our Letters, but intermixed with Figures of Men and Animals; especially of Kings and Nobles, whence he concludes it to be historical

of Husbandry, Plants, and the Exploits of their Ancestors. But in other Parts, as *New Mexico*, *Culvacan*, *Panuc*, *Haiti*, *Peru*, and many other Provinces, Transactions were represented by (29) Pictures only.

But it is observed, that the *Mexican Annals* are a mixed Writing, composed of Characters, and Pictures or Figures, and reach no farther than to the Year of *Christ* 1324. Whence it is probable, that the *Mexicans* were a Colony of (30) *Chinese*, who fled from the *Tartars*, who had conquered all *China* in the Space of about twenty Years, from the Year of *Christ* 1260 to the Year of *Christ* 1279. In which Time they passed over into *America*, and mixed themselves with the original Inhabitants of the Country, who had come from *Scythian Tartary*: and within a few Years set up a Kingdom, about the Year of *Christ* 1324; and built *Mexico* in the Year of *Christ* 1381.

The *American Picture Annals* make the Kingdom of *Mexico* commence in the Year of *Christ* 1324. And, according to *Purchass*, ten Kings reigned 196 Years, to the Year of *Christ* 1521, when *Mexico* was taken by the *Spaniards*.

This is the Account of *Horn* (31), in his Origin of the *American Nations*. But *De Laet* (32), in his Description of the Western In-

Relations of their Exploits. Again; reperti in Jucatana libri ex foliis arborum, in quibus doctiores Indi per symbola descripserant omnis generis res: temporum distributionem, stellas, animalia, naturalem et civilem historiam; quos libros magna sui parte notis et siglis scriptos fuisse inde patet, quia sacerdotes Hispani, teste Acosta, *magicas* figuras esse et illicitas artes complecti imperite judicarunt: unde irreparabili damno combusti fuerunt. et Martyr dicit; Coluacanorum literas *Ægyptiacis* similes fuisse: et *taxillis*, *hamis*, *laqueis*, *limis*, *stellis*, ac ejusmodi formis constituisse, quibus insertæ hominum animaliumque formæ: observandum quoque Mexicanorum scribendi rationem mixtam ex *Sinenſi* et *Americanorum* picturis fuisse. *Horn*. De orig. Gent. Americ. lib. iv. c. 14.

(29) In *Nova Mexico*, *Culvacan*, *Panuco*, *Haiti*, *Peru*, et aliis provinciis quam plurimis, ubi neque libri neque scriptura, picturæ tamen, rerum indices, inventæ fuerunt. *Ibid*.

(30) See *Horn*. De orig. Gent. Americ. lib. iv. c. 13.

(31) Lib. iv. p. 261.

(32) Lib. v. c. 13. p. 247, 248.

dia,

dia, does, from *Purchas's Picture Annals*, make the *Mexican* Kingdom commence in the Year of *Christ* 1322, and placeth the Death of the tenth King *Motexuma*, in the Year of *Christ* 1520. And the Term of the Kingdom is the same in both.

Of the Kingdom of Mexico.

	Reigned Years		A. D.
1 <i>Tenuch</i>	51	—	1324
2 <i>Acamapich</i>	21	—	1375
3 <i>Huizilibrutl</i> , his Son	21	—	1396
4 <i>Chimalpupuca</i> , his Son	10	—	1417
5 <i>Yzcoatci</i> , Grandson of <i>Acamapich</i>	13	—	1427
6 <i>Guegue Motexuma</i> , Son of <i>Huizilibrutl</i>	29	—	1440
7 <i>Axayacaci</i> , Grandson of <i>Yzcoatci</i>	12	—	1469
8 <i>Ticocicatzi</i> , his Son	4	—	1481
<i>De Laet</i> gives this King 5 Years.			
9 <i>Abucxozin</i> , his Brother	16	—	1485
10 <i>Motexuma</i> , the second Son of <i>Axayacaci</i>	19	—	1501

De Laet thinks he reigned no more than eighteen Years.

The *Mexicans*, as *Herrera* (33) related, acknowledged one sovereign Deity, the Creator of Heaven and Earth, and next to him they worshiped the *Sun*, *Moon*, *Morning-Star*, the *Sea*, and *Earth*, with many Idols. They kept a perpetual (34) sacred Fire burning before the Altar of their chief Temple. They sacrificed Men (35), especially Captives taken in War; and eat their Flesh.

The *Mexicans* divided the (36) Year into eighteen Months, of

(33) *Hist. of America*, vol. iii. p. 204. Stevens.

(34) *Ibid.* p. 199.

(35) *Ibid.* p. 213.

(36) *Ibid.* p. 221.

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twenty Days each, which made 360 Days. The remaining five were not added to any Month, but were called *spare*, or *idle* Days; and were spent in visiting one another. The first Day of their Year was our twenty-sixth Day of *February*, which they reckoned the first of *March*.

The *Mechoacan* (37) Indians, whose Country was forty-seven Leagues from *Mexico*, and nineteen Degrees ten Minutes Latitude, had a Tradition of the Flood; and of one Family being saved in an Ark, in which were also several Animals; and that several Ravens were sent out of the Ark, and that one returned with the Bough of a Tree.

The *Peruvian* (38) Indians owned one sovereign Lord and Maker of all Things, to whom they erected a most sumptuous Temple; and in this Temple was their Idol the *Sun*, all of pure Gold with costly Jewels; and this the *Incas* adored next to the supreme God, [and probably as the Emblem of his Glory] they worshiped also *Thunder*, the *Moon*, *Earth*, *Sea*, the *Morning-Star*, etc.

Of the Year when Herodotus wrote his History.

As this most eminent Writer, and Father of History, frequently computes to his own Time when he wrote his History, it is proper to enquire when or in what Year his famous History was written.

Eusebius in his *Chronicon* saies, that *Herodotus* recited his History with (39) Applause, in a public Assembly at *Athens*, in the fourth Year of the eighty-third *Olympiad*, i. e. in the Year before *Christ* 445.

But *Pliny* (40) relates, that *Herodotus* wrote his History at *Thurium* in *Italy* [which is a City of *Magna Græcia* on the *Tarentine*

(37) *Ibid.* 250, 254.

(38) *Ibid.* p. 344, 345.

(39) *Lucian* saies, *Herodotus* recited his History, with great Applause, before all the Chiefs of *Greece* at the *Olympic Games*. *Orat. in Laud. Herodot.* tom. i. p. 833. edit. Reitz. 1743.

(40) *Hist. Nat.* lib. xii. c. 4.

Of the Year when Herodotus wrote his History. 361

Gulf] in the 310th Year of Rome, i. e. in the Year before Christ 444. So that Eusebius has erred one Year at least.

By the Account of *Plutarch*, as we now have it in his Life of *Lyfias* the Orator (p. 835.) *Lyfias* was born in the second Year of the eighty-second Olympiad, i. e. in the Year before Christ 451, and went with the Colony of Greeks to *Sybaris*, afterward called *Thurium*, when he was fifteen Years of Age, i. e. in the Year before Christ 436: and therefore by this Reckoning, if *Herodotus* wrote his History at *Thurium*, it must have been eight Years later, and in the Year before Christ 436 at soonest. For at this Time, by the foregoing Account of the Age of *Lyfias*, the *Athenians* and other *Greeks* sent a Colony to *Sybaris*, which was called by them *Thurium*, from a Rivulet which ran hard by, and near to which the City was removed, and called after the Name of the Rivulet. *Herodotus* went with this Colony which built *Thurium*, and thence was called (41) *Thurius*. But *Pliny* is right, and the Numbers in *Plutarch* are wrong. For *Lyfias* was born in the second Year of the eightieth Olympiad, i. e. in the Year before Christ 459, when *Philocles* was Archon, as *Plutarch* himself writes, and whom *Diodorus Siculus* placeth in this Year; and therefore it should be the second Year of the eightieth, and not of the eighty-second Olympiad in *Plutarch*: and by this Reckoning, the Colony which demolished *Sybaris* and built *Thurium*, went in the Year before Christ 444, as *Pliny* relates; and when *Lyfias* was fifteen Years old, as *Plutarch* saies; and also (42) *Dionysius* of *Halicarnassus*. But *Dionysius* saies, the Colony was sent in the twelfth Year before the *Peloponnesian* War, i. e. in the Year before Christ 443.

Lyfias was forty-seven Years old when *Callias* was Archon, as *Dionysius* of *Halicarnassus* tells us, i. e. in the Year before Christ 412, or the ninety-second Olympiad, as *Plutarch* saies, who makes

(41) Strab. Geog. lib. xiv. p. 970. and lib. vi. p. 404.

(42) In *Lyf.* p. 82. yet *Diodorus Siculus* places the building of *Thurium* in the third Year of the eighty-third Olympiad; i. e. in the Year before Christ 446. lib. xii. p. 78. And this agrees with *Herodotus* writing his History there two Years after, as *Pliny* informs us.

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Callias Archon in that *Olympiad*; and *Diodorus Siculus* does the same.

There is therefore another Error in the present Copy of *Plutarch*, where (43) *Lyfias* is said to be sixty-three Years old in the last Year of the ninety-first *Olympiad*, i. e. in the Year before *Christ* 413; and the next Year *Callias* was Archon, as he saies. Now if *Lyfias* was born in the second Year of the eighty-second *Olympiad*, i. e. in the Year before *Christ* 451, he could be no more than thirty-eight Years old in the last Year of the ninety-first *Olympiad*. Therefore *Plutarch* wrote probably forty-six instead of sixty-three: and then *Lyfias* was born, as *Diodorus Siculus* supposes, in the Year before *Christ* 459.

And that the present Number of the Birth of *Lyfias* in *Plutarch* is corrupted; and that he supposed him to be born in the second Year of the eightieth *Olympiad*, or in the Year 458 or 459 before the *Christian* Æra, is evident from what he writes presently after (p. 836.) where he saies, that *Isocrates* was born in the eighty-sixth *Olympiad*, i. e. in the Year before *Christ* 436: and was twenty-two Years (44) younger than *Lyfias*, and seven Years older than *Plato*.

Again, the Age of *Lyfias* is ascertained by *Plutarch*, where he saies (p. 835.) that *Lyfias* was fifteen Years old when *Praxiteles* was Archon, which was in the first Year of the eighty-fourth *Olympiad*, as *Diodorus Siculus* tells us [lib. xii. p. 85.] i. e. in the Year before *Christ* 444. So *Lyfias* was born in the Year before *Christ* 459 or 458; and *Herodotus* wrote his History, as *Pliny* assures us, in the 310th Year of *Rome*, i. e. in the Year 444 before the *Christian* Æra: and he was then forty Years of Age.

By the foregoing Computation it plainly appears, that there is an Error of at least twelve Years in the Chronological Tables of Bishop

(43) Ibid. p. 835.

(44) The Words are corrupt, viz. δύο καὶ ἑκοσιν ἔτεσι, πρεσβύτερον δὲ Πλάτωνος ἐπ' αὐτόν. The Words νεώτερος Ἀνσίης after ἔτεσι are omitted, by the Carelessness of the Transcriber: but Dionys. Hal. has supplied them, who saies as *Plutarch* does, that *Isocrates* was born in the eighty-sixth *Olympiad*, δύο καὶ ἑκοσιν ἔτεσι νεώτερος Ἀνσίης. Vit. Isocrat. p. 94.

Llboyd,

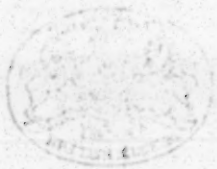
Of the Year when Herodotus wrote his History. 363

Llloyd, which say, that *Herodotus* recited his History in the Year before *Christ* 456.

A. Gellius (45) saies, that *Hellanicus* was sixty-five Years old in the Beginning of the *Peloponnesian* War, which was in the Year before *Christ* 431. So he was born in the Year before *Christ* 496. *Herodotus* was then fifty-three Years old, and twelve Years younger than *Hellanicus*, and was born in the Year before *Christ* 484. *Thucydides* was then forty Years of Age, and thirteen Years younger than *Herodotus*, and was born in the Year before *Christ* 471. *Lyfias* was born in the Year before *Christ* 459 or 458. *Isocrates* was born in the Year before *Christ* 436; and was twenty-two Years younger than *Lyfias*. *Plato* was born in the Year before *Christ* 429, and was seven Years younger than *Isocrates*.

(45) Noct. Att. lib. xv. c. 23.

F I N I S.



A D V E R T I S E M E N T.

THE Reader is desired to take Notice, where any Reckoning of *Eusebius* is mentioned in this *Chronology*, which commenc'd in the Interval between the Epoch of his *Chronicon* and the Æra of the Birth of *Christ*, that he computes, as *Africanus* also did, the Æra of the Birth of *Christ* to be Two Years precedent to the *Dionysian* or vulgar *Christian* Æra of it used in this *Chronology*.

Thus when he places *Cecrops* the first King of *Athens* from *Castor*, in the Year before *Christ* 1555, his Reckoning corresponds to the Year 1557 before the *Dionysian* or vulgar Æra. Also his Æra of the Destruction of *Troy* is the Year before *Christ* 1180, and corresponds to the Year 1182 in the *Dionysian* Æra. It is the same in other Computations.

Emendations and Additions to the THIRD VOLUME.

PAGE 16, l. 18. for he r. was. P. 17, l. 3. r. Agroverus. P. 20, l. 1. r. Idolatry after the Flood. P. 57, l. 32. r. the Cock was an augural Bird and sacred, etc. P. 63, l. 17. r. the Corybantes, so called by Corybas, were not Priests, etc. and after Japhetic Greeks, l. 18, add, but it is probable that the original Priests of the Samothracian Cabiric Mysteries were called Corybantes, as well as those who celebrated them in Phrygia; as observed p. 68, 70. P. 66, at the End of Note 21, add, the Dii Penates communes were called also Dii publici, see Jul. Jacobon. Appendix ad Fonteium de prisca Cæsiorum gente, p. 3. and he mentions an Inscription, Deis publicis sacrum, p. 1. These were called Dii magni, and there is an Inscription, Castori et Polluci Diis magnis, p. 4. see in the End and p. 5. For as the original Lares were the Ancestors of those who first made Images of them, which they kept in their Houses and worshiped: so the ancient Heroes, who had been Founders of Cities and Kingdoms, and Institutors of Laws, or had been Benefactors to them, became the public Penates; and the Foundation of both the public and private Penates was the same. P. 76, l. penult. r. Æschylus. P. 129, l. 9. r. Cecrops. P. 144, l. 31. r. write the Word. P. 146, l. 18. after 1780 add, or 1779. P. 160, l. 4. after Σέβηρος, etc. add, in an old Latin Inscription we read B for V. Append. ad Fonteium de prisca Cæsiorum gente, p. 97. and V also was anciently wrote for B. ibid. p. 201, 207. P. 164, l. 37. r. præchones adhuc without the Period. P. 167, l. last, r. Ω quod et o, for the Latin O was never used for the Greek ου. P. 169, l. 30. after frundes, etc. add, so VNV LOCV for uno loco in an old Inscription. Append. ad Fonteium de prisca Cæsiorum gente, p. 97. P. 176, l. 7. r. were (89). P. 185, l. penult. r. τοιόνδε δὲ, etc. P. 189, l. 5. r. τὰ ὄντα. P. 203, l. 3. r. favour. P. 205, l. 12. del. (47). P. 210, l. last, after the Note from Porphyry add, τὸ ἡ καθάρων γένος ἔκ ἔχειν θήλειαν (λέγῃσι) ἄρρενας ἢ πάντας ἀφίεναι τὸν γόνον εἰς τὴν σφαιροποιεῖν ὕλην, ἣν κυλινδρῶσι ἀντιβιάδην ὠθεῖντες, ὥσπερ δοκεῖ τὸν ἄρσενος ὁ ἥλιος εἰς τὸναντίον πρὸς τὸν ἄρσενος, αὐτὸς δὲ τὸν ἄρσενος ἐπὶ τὰς ἀνατολὰς φερόμενος. Plut. de Isid. et Osir.

Emendations and Additions to the THIRD VOLUME.

p. 173. edit. Squire. P. 222, l. 25. r. ἡμπερδσαν. P. 230, l. 26. r. ἀπ' εἰ. P. 232, l. 21. r. (26). P. 239, l. 17. r. Temple Oracles. P. 240, l. 2. after true God, add, See above, p. 57, 58. P. 244, l. 12. r. next to her, her Daughter, etc. Ibid. l. 26. r. μητρὸς δώτιον. P. 250, l. 11. r. p. 84. P. 252, l. 23. r. ἐκ δ'. P. 253, l. 24. r. Note 60. P. 254, l. 6. r. Samian for Sabian. P. 269, l. 26. after Full Moon, correct what follows, viz. Though Plutarch is incorrect and inconsistent, yet he wrote not the 15th but the 17th Day, as appears by what follows; and as the Egyptians always reckoned their Months by the Sun, the Full Moon might happen on any Day of the Month. But the Mysteries seem anciently to have been celebrated on the Full Moon, which was nearest to the Winter Tropic; as may be inferred from Herodotus, lib. ii. c. 47. who saies, the Sacrifices offered to Osiris and Isis, called Dionysus, and the Moon, were offered at the Full Moon. P. 271, last Word, r. Uranolog. P. 272, l. 22. r. cum qua. P. 273, l. 33. add, the Sun is said to be the Offspring of Isis, because Horus, who symbolically represented the Sun, was her Offspring. P. 291, l. 22. r. δεχήμερον. P. 297, l. 32. r. αὐγῇ. P. 302, l. 31. r. ירדן. P. 303, l. 25. r. from the Country. P. 316, l. 31. r. πρώτης ἐν. P. 321, l. 3. del. be. P. 356, l. 7. r. Rubruquis. Ibid. l. 26. r. Trigautius: and again, l. last.

Additions to Vol. II.

P. 345, l. 34. after Mars, add, " Mnaseas saies, the Getes (or " Goths) worshiped Saturn, and called him Zamolxis. Μνασέας ὁ παρὰ " Γέταις τὸν Κρόνον (ita leg. non χρόνον, ut editi habent) τιμᾶσθαι καλεῖσθαι " Ζάμολξιν, apud Auct. Etymol. M. voce. and Suid. voce. He taught " them the Doctrine of the Immortality of the Soul. Diod. Siculus " (lib. i. p. 84.) saies, he was the Legislator of the Getes (or Goths) " and was called the public Vesta, the same as Vulcan. He was " therefore either a Cabiric God, whom they received from Thrace, " and worshiped; or an ancient Gothic Legislator, who was deified " after his Death."

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